A Comparative Edition
of the
Dhammapada

Pāḷi text with parallels from Sanskritised Prakrit

edited together with

A Study of the Dhammapada Collection

(2nd revised edition July, 2007 - 2551)
(two additional parallels: June 2011)

Table of Contents


WHERE THE VARIOUS VERSIONS OF THE DHAMMAPADA WERE FOUND
MODERN PLACE NAMES
The Udānavarga was found in many sites in Central Asia
The Gāndhārī Dhamapada was discovered in the 1890s in Gandhārā
The Patna Dhammapada was photographed in the 1930s in a monastery in Tibet
DELHI
LHASA
THE BUDDHA TAUGHT IN THE MAJJHIMADESA OF JAMBUDĪPA
KOLKATA
MUMBAI
The Pāḷi Dhammapada was passed down in Śrī Laṁkā
COLOMBO

Preface

The present work gathers together all the Middle Indo-Aryan (MIA) parallels to the Pāḷi Dhammapada found in the surviving remains of the various Buddhist traditions, and studies the principles underlying the way the collection has been organised and assembled.

Part 1 of this book presents an abstract of the parallels to give a clear overview of how the various versions relate to each other. There are detailed notes discussing such matters as the titles of the chapters, the content and sequence of the verses, and the way the material has been collected and organised.

Part 2 is the main portion of the book and contains the text of the Pāḷi Dhammapada itself, along with all the parallels that have been collected here. When presented in this way the complex relationships between the various texts becomes evident.

There is also a complete Comparative Index to the Dhammapada verses presented here, which acts as a kind of comparative vocabulary of the texts, showing the morphology of the words in the various recensions of the verses.

Acknowledgements

This work was originally published on my website www.ancient-buddhist-texts.net in 2004. For the printed edition a new Introduction has been written; and the Studies have been somewhat revised in the light of various comments I have received from readers and scholars. The electronic edition of this text has also been updated.

I am very grateful to Professor R. S. Bucknell, who read through the Introductions and Studies of both the main text and the Appendix, which helped me clarify the text. I am also indebted to Dr. Andrew Glass and Ven. Anālayo who read through the Introduction and whose scholarship helped me correct a number of oversights, and generally improve the text.

I would also like to thank the Head of the Department of Pali and Buddhist Studies at the University of Peradeniya, Dr. G. Somaratne, for being so supportive of the publication of this work; and I am grateful to Mr. Kulatunga of Printel Private Limited for undertaking to publish this work.

In compiling this work I have been greatly assisted by the labours of previous scholars, amongst whom I should mention J. Brough (*The Gāndhārī Dharmapada*), F. Bernhard (*Udānavarga*), M. Cone (*Patna Dharmapada*), O. von Hinüber and K.R. Norman (*Dhammapada*), K.L. Dhammajoti (*The Chinese Version of Dhammapada*), and the unknown author of an article on *The Origin of Dhammapada Verses* (Buddhist Studies Review 6, 2 - 1989), all of whom gave parallels to the various texts. During the course of research for this work I was also able to find some other parallels that had not previously been listed.

In preparing the main work I have had to prepare 4 major texts, and extracts from 4 others, and then compile it all. Although every care has been taken to ensure accuracy, it is quite possible that there are still some mistakes in this edition. If anyone has any corrections or additions that they could pass on, I could include them in any future edition. Kindly write to anandajoti@gmail.com.

Ānandajoti Bhikkhu
September, 2006/2550

Introduction

Texts of the early Buddhist tradition are preserved in Pāḷi, Gāndhārī, and various other forms of Sanskritised Prakrit;[1] besides being found in Chinese and Tibetan translation. Of the MIA versions the only one that has come down to us in anything like a complete recension is preserved in the Pāḷi Tipiṭaka,[2] and it is certainly the Pāḷi texts, mainly in modern translations, that constitute the best known version of the early teachings, which is not surprising as they belong to a living Buddhist tradition.

Of the Pāḷi texts the Dhammapada is perhaps the best-loved collection of the Buddha's teachings. There have been many editions,[3] and almost innumerable translations of this ever-popular text in nearly all modern languages.[4] And in countries that have a Theravāda tradition there is a copy of the book in most Buddhist homes, and many people know at least some of the verses by heart.

Apart from the Pāḷi Dhammapada, however, there are comparable collections of the *Dharmapadāni* verses available in complete, or very nearly complete, editions in three other MIA recensions, and these parallels can often throw light on the early teachings, and act as a complement, and sometimes also as a corrective, to the Pāḷi verses. There are also parallels to individual verses found in other texts belonging to the early Buddhist traditions of other schools.[5]

---

[1] This term seems to me to be preferable to the usual Buddhist Hybrid Sanskrit or Mixed Sanskrit, which makes it sound as if we are dealing with forms of Sanskrit, whereas the languages underlying all the early texts, including Pāḷi, are forms of Prakrit that have been Sanskritised to a greater or lesser degree.

[2] The Tipiṭaka, of course, contains texts of various ages, but undoubtedly in the four main nikāyas it preserves a fairly reliable recension of the original teaching.

[3] The main editions in Roman script were made by V. Fausböll (1855, 2nd ed. London, 1900); S. Sumangala Thera (London, 1914); D.J. Kalupahana (Lanham, 1986); J.R. Carter & M. Palihawadana (Oxford, 1987); O. von Hinüber & K.R. Norman (Oxford, 1994). I also made a New Edition myself in 2002, which is the text used here.

[4] For a survey of the Dhammapada translations up to 1989, see Russel Webb: The Dhammapada - East and West (Buddhist Studies Review 6.2 1989: 166-175).

[5] According to Bhikkhu Kuala Lumpur Dhammajoti, in The Chinese Version of Dharmapada (Colombo, 1995, p. 26), there are "2 versions of the Dharmapada and 2 versions of the Udānavarga in Chinese ... and two or three versions of the Udānavarga in Tibetan".

Moreover, there are parallels in the Jaina and Brahmanical traditions. Jaina Parallels have been enumerated by W.B. Bollée, in his Reverse Index of the Dhammapada, Suttanipāta, Thera- and Therīgāthā Pādas with Parallels from the Āyāraṅga, Sūyagaḍa, Uttarajjhāyā, Dasaveyāliya and Isibhāsiyāiṁ (Reinbek, 1983).

The Brahmanical parallels have been collected by W. Rau in his essay: "Bermerkungen und nicht-buddhistische Sanskrit-Parallelen zum Pāli-Dhammapada", which was published in Jñānamuktāvalī. Commemoration Volume in Honour of Johannes Nobel... edited by Claus Vogel (New Delhi, 1959).

None of these, however, have been dealt with here, as we are concerned in this work with the relationship of the recensions of the verses in the various collections made in MIA.

Of the collections, the closest to the Pāḷi is what is now known as the Patna Dharmapada.[6] All the editions are based on a manuscript found in a Tibetan Monastery by Rāhula Saṁkr̥tyāyana some time in the 1930s.[7] The photographs of this manuscript are now held in the K.P. Jayaswal Research Institute in Patna, which is how the conventional name for the text has arisen.

The language of the verses that have been collected in the Patna Dharmapada is very close to the Pāḷi version of the text. The morphology is slightly more Sanskritised, but anyone who can read Pāḷi, and has even a passing acquaintance with Sanskrit, should be able to read the text.

The same cannot be said of the Gāndhārī Dharmapada, the scribe of which did not regularly distinguish between short and long vowels; for the most part he didn't mark the difference between assimilated conjuncts and the simplex, or preserve *niggahīta* (*anusvara*) either; also the phonetic values of the text are considerably different to the other recensions. It is a desideratum that some attempt be made to restore the phonetic values of the text, so as to clarify the true nature of the language underlying the written remains.

The basis for this text is a set of manuscript remains that were found in the Gandhāra region in what is now Xinjiang Uyghur Autonomous Region of China in the late 19th century. There were initially a number of partial publications of this text which it appears had been broken into three pieces and sold off to various European explorers. One part found its way to France, another to Russia, and a third part, it appears, has been irretrievably lost.[8] According to Prof. Brough's estimate there must have been approximately 540 verses in the text in total, but the verses in Brough's edition only amount to 342, and many of those are very fragmentary.

The third major parallel to the text is not called a Dhammapada, but is known as the Udānavarga. However, it is clearly a recension of the same *Dharmapadāni* material,

---

[6] There are 4 editions of this text at present. The first, made by N. S. Shukla under the name The Buddhist Hybrid Sanskrit Dharmapada, was published in Patna itself in 1979; a much more reliable version of the text was made by G. Roth, and published as a part of The Language of the Earliest Buddhist Tradition, ed. by Prof. Heinz Bechert (Göttingen, 1980); the third was made by Margaret Cone as part of her doctrinal thesis, and published in the Journal of the Pali Text Society, Volume XIII (Oxford, 1989); the fourth was made by K. Mizuno in A Study of the Buddhist Sanskrit Dharmapada in Buddhist Studies Vol. 11 & 19 (Hamamatsu, 1982, 1990).

[7] Exactly when is not clear, but it was probably during the trip to Tibet in 1934 or 1936.

[8] A transcription of the material in France was published by . Senart under the title Le manscrit kharoṣṭhī du Dhammapada: les fragments Dutreuil de Rhins (Journal Asiatique, 1898); a 2nd edition of this material was made by B. Barua and S. Mitra in 1921, under the title Prakrit Dhammapada (University of Calcutta Press); a 3rd edition of the same material was made in 1945 by Prof H.W. Bailey under the title The Khotan Dharmapada (Bulletin of the School of Oriental and African Studies, volume xi, London). But it was not until Prof. John Brough's edition, entitled The Gāndhārī Dharmapada that all the remaining parts of the text were collated and published in London in 1962 (School of Oriental and African Studies, London; reprinted by Motilal Banarsidass in Delhi, 2001).

even if the collection has been greatly expanded. The Sanskrit remains of the text are fragmentary, but owing to the fact that there are many fragments to compare, it has been possible to restore the verses to a much greater degree than with the Gāndhārī.[9]

The text is evidently much more Sanskritised than the other versions we have discussed so far, but the degree of Sanskritisation is not standardised throughout and the text contains something of a mixture in terms of its language. The metre of the text is also a mixture of early and late forms, as I have shown in a separate study.[10]

Of the incomplete parallels, two chapters from yet another Dharmapada have been preserved in the Mahāvastu, one of the earliest of the Sanskritised Prakrit texts; one of the chapters is named as the Sahasravarga, and appears to be the whole of the chapter; the other is a selection that comes from an unnamed Bhikṣuvarga. Parallels also exist in the Divyāvadāna edited by E.B. Cowell & R.A. Neil (Cambridge 1886); the Gilgit Manuscripts edited by Prof. Nalinaksha Dutt (Calcutta, 1950); and the Avadāna-śataka, edited by J.S. Speyer (St. Petersburg, 1902, 1906).

In preparing this Comparative Edition of the Dhammapada I have used the Pāḷi Dhammapada as the basis, and collected the rest of the material around it. This should not, however, be taken as implying that the Pāḷi is the standard from which the other versions have more or less departed; nor should it be thought to imply that the Pāḷi edition is the original, or even the earliest version.[11]

* * *

In re-presenting this material my primary aim has been to present matter that actually throws substantial light on the verses in question. Because of this I have not presented every fragment that could possibly have been parallel to each of the verses, considering that it actually adds little to our understanding of the verses, but have normally only admitted material when it is at least parallel to a quarter verse.[12]

---

[9] Chapter xxix was published by R. Pischel in 1908; part of chapter xxii, and chapters xxix - xxxii were published by L. de la Vallée Poussin in 1912; N.P. Chakravarti in Paris in 1930 published chapters i - iii; v - xxi; and B. Pauly published chapter xxxiii in 1961; but the first complete edition of the remains of the Sanskrit text were published by Dr. Franz Bernhard in 1965 in Gottingen.

[10] See www.ancient-buddhist-texts.net/Buddhist-Texts/S1-Udanavarga/ for two studies of the Udānavarga relating to its prosody and to the Sanskritisation of the text.

[11] Even if we could determine with certainty the relative ages of the various recensions of the Dharmapadāni material, that would tell us almost nothing about the genuineness of the verses contained in them. It may be that a verse that has been heavily Sanskritised reflects an authentic saying of the Buddha; and another verse in an early form of Prākrit is intrusive. As all the recensions are in fact collections of already extant verses we can be quite sure they contain material of various ages.

[12] What counts as a parallel is often a purely subjective judgement, and no doubt others may disagree occasionally with what has been included and what excluded; however, there seems to be no way to avoid this. Similarly, given the great mass of material at hand, there may be some inconsistencies in the presentation. For these failings I can only beg the reader's indulgence.

Similarly, I have not reproduced every parallel to every verse, which would entail an enormous amount of redundancy, but have reproduced the parallels at the place where they are closest to the Pāḷi verse, so that if there is a parallel that is equal to all four lines of one of the Pāḷi verses, and later is found equal to three lines of another verse, it is only reproduced on the first occasion.[13]

Presenting the material in this way should throw much light on the Pāḷi verses, and the relationship they have to the other versions. However, it does not reveal the whole picture, as the other texts sometimes have many verses that could be regarded as parallel to one of the Pāḷi verses, owing to repetition of a verse with the replacement of keywords. This applies especially to the Udānavarga.

To help rectify this situation, in the Appendix some important verses that have found their way into the parallel versions, but are missing in the Pāḷi recension, have been gathered together, and are presented from four different angles. The first follows the parallels to the Pāḷi with their variants, then the Patna, Gāndhārī, and Udānavarga texts with their parallels in turn. This shows both the texts and parallels to the verses in all the editions, and also reveals how the verses have been organised in the various versions. [14]

[13] This was an essential policy to adopt, as there are many series of verses in all the editions that simply extend the number of verses by substituting keywords. If every parallel line had been printed everywhere it occurs, the situation would have been confused, I feel, rather than clarified.

[14] Time permitting, I hope to produce a similar collection using the Udānavarga as the basis, which has the advantage of being the largest collection of verses, and therefore offering the largest amount of material to compare.

TEXTS EMPLOYED IN THIS EDITION

The Dhammapada, A New Edition edited by **Ānandajoti Bhikkhu** (Ancient Buddhist Texts website, 2002).

The text of the Dhammapada in this new edition has been established through a comparison of the Sinhalese, Burmese, Thai, and European editions.

Changes in presentation made in this edition:

- Chapter and verse numbers have been added to the parallels, alongside the sequential numbers.
- I have somewhat simplified the punctuation to bring it into line with the parallel versions.

Patna Dharmapada edited by **Margaret Cone** (JPTS Vol XIII, Oxford 1989) (reproduced by permission of PTS).

I am grateful to Prof. K.R. Norman, who sent a few small corrections to be made to the printed text. These include the accidental omission of a half-verse (145cd), and a repetition of a quarter-verse (149b).

Changes in presentation made in this edition:

- Chapter and verse numbers have been added to the parallels, alongside the sequential numbers.
- The use of the *avagraha* (elipsis sign) in the original has been replaced with " ’ ".
- The vowel ri sign in Sanskrit is written with a ring underneath, not with a dot e.g. *dr̥ṣṭā* (not *dṛṣṭā*).
- Line breaks in the original manuscript, which were noted in the text by the first *akṣara* being written in bold type, have been omitted.
- Uncertain readings are marked with *red coloured italic text*.
- Dr. Cone occasionally discussed uncertain readings in the notes, these discussions have had to be omitted, and the akṣaras in question are marked with *red coloured italic text*.
- Missing words and akṣaras that were marked by empty square brackets " *[ ]* " are here marked by elipsis " . . . "
- A few characters that Dr. Cone (in private correspondence) said she thought had no semantic meaning, have also been omitted.

The Gāndhārī Dharmapada edited by **John Brough** (Motilal Banarsidass, Delhi, 2001) (reproduced by permission of Motilal Banarsidass).

I am very grateful to the Early Buddhist Manuscript Project at the University of Washington, and particularly to Dr. Andrew Glass who prepared the database, for making the text available to me. This re-presentation of the text was made with the help of Dr. Mark Allon.

Changes in presentation made in this edition:

In the original text of the Gāndhārī Dharmapada as printed by Brough certain conventions were employed which have had to be dropped here. These include:

- dividing compounds with a hyphen.
- using a double wavy line to show vowel elipsis.
- Brough indicated initial vowel mid-word with alif " ’ ". Here vowels that occur after another vowel mid-word should be understood to have been written as an initial vowel in the original text. Note that where this change has resulted in a & i or a & u coming together, the second vowel is marked with diaresis (aï & aü) to distinguish it from Sanskrit ai & au.

Also note that:

- Chapter and verse numbers have been added to the parallels, alongside the sequential numbers.
- In his edition Brough provided titles for the last 13 vaggas of the text; he put them in square brackets and wrote them in Sanskrit. Here the brackets have been retained, but the Sanskrit has been replaced by Prakrit, which is more in keeping with the nature of the work.
- Uncertain readings which were marked with *italic* text are here marked with *red coloured italic text*.
- Brough sometimes entered conjectural readings into the text, and placed them in square brackets. The square brackets have been removed here, and they have been marked with *green coloured italic text*.
- Brough occasionally made suggestions in his footnotes for correcting mistakes in the readings in his footnotes; here I have inserted them into the text: they are also marked with *green coloured italic text*. The footnotes themselves, which were in any case very few in number, have had to be dropped.

Udānavarga edited by **Franz Bernhard** (Vandenhoeck + Ruprecht, Göttingen, 1965) (reproduced by permission of the Akademie der Wissenschaften zu Göttingen, and Mrs. Sobotzik the editor’s sister and literary heir).

Changes in presentation:

- The numbering of the chapter titles has been changed from Roman to Arabic numerals (e.g. 33: Brāhmaṇavarga, not XXXIII: Brāhmaṇavarga), which is the way they appear at the end of the chapters in the original edition anyway.
- The sequential numbers have been omitted.
- The vowel ri sign in Sanskrit is written with a ring underneath, not with a dot, e.g. dr̥ṣṭvā (not dṛṣṭvā or driṣṭvā).
- Uncertain readings are marked with *red coloured italic text*.
- Verses which had 2 irreconcilable versions have been given separate numbering (as [a], [b]), rather than printed side by side.

Divyāvadāna edited by **E.B. Cowell & R.A. Neil** (Cambridge 1886). The transliteration of this text has been modified to accord with the other texts presented here.

Excerpts from the following have been transliterated by the present writer:

Mahāvastu, edited by E. Senart (Paris, 1882, 1890, 1897).

Gilgit Manuscripts, edited by Prof. Nalinaksha Dutt (Calcutta, 1950).

Avadāna-śataka, edited by J.S. Speyer (St. Petersburg, 1902, 1906).

Mahā-karmavibhaṅga, edited by Sylvian Lévi (Paris, 1932).

Method of Presentation

When lines in a verse of one of the parallels are not found in the Pāḷi Dhammapada, I have included those lines, so as to represent better the form of the original, but have placed them in square brackets [ ], and they are written in grey coloured text.

It should also be pointed out here that a verse that is only partially paralleled in the Dhammapada may find a complete parallel elsewhere in the Pāḷi Tipiṭaka, though it appears that normally when a verse as a whole is absent from the parallels it is also absent from the rest of the Canon.

I have occasionally included more than one parallel where it seemed to me that the inclusion was justified by the light it throws on the Pāḷi verse. But normally I have only chosen the closest parallel to the Pāḷi verse that I could find - this applies particularly to the Udānavarga, where there are often a number of parallels to choose from.

The layout adopted in regard to the parallels has been maintained throughout this presentation:

Pāḷi	**Patna**
Gāndhārī	**Udānavarga**

This layout has normally been preserved even when it leads to a lot of white space, as it makes referencing a lot easier if one is looking for a parallel from a particular text; also it seems useful to be able to see where *no* parallel exists in any of these texts.

There are a few parallels from other sources, the Mahāvastu, Divyāvadāna, Avadānaśataka, & Mūlasarvāstivādivinaya; these have normally been omitted from the table if no parallel has been found, but when they are included the layout is expanded thus:

Pāḷi	**Patna**
Gāndhārī	**Udānavarga**
Mahāvastu	**Other Texts**

However, occasionally when there are parallels from one of these sources but not from the Gāndhārī and Udānavarga, then the layout looks like this:

Pāḷi	**Patna**
Mahāvastu	**Other Texts**

I have given the reference numbers by chapter and verse number to the 3 main parallels, even though Brough's edition of Gāndhārī and Cone's edition of Patna give only sequential numbers,[15] as this allows us to see at a glance whether verses in the parallels are, for instance, at the beginning of a chapter.

[15] In these cases I give the sequential numbers also; Udānavarga has sequential numbers, but these have been omitted here, as any quotation can easily be found under the chapter and verse number.

Part 1: A Study of the Dhammapada Collection

1: Chapters

In the Pāḷi Dhammapada there are 26 chapters, having 423 verses.

In the Patna Dharmapada there are 22 chapters, with 414 verses.

In the Gāndhāri Dharmapada there are 26 chapters, of which a number are absent or fragmentary. Prof. Brough gives 344 extant verses, some of which are in a fragmentary state, and estimates that the collection would originally have stood at 540 verses or thereabouts.

In the Udānavarga there are 33 chapters, having 1050 verses in Dr. Bernhard's edition, but many of these have irreconcilable versions (here marked with a, b), or have been numbered A, B, C, D, etc., so that the number printed is actually considerably greater than that (approx. 1100).

The following table gives the chapter numbers and titles of the Pāḷi Dhammapada and the parallels in the other collections:

Pāḷi	Patna	Gāndhārī	Udānavarga
1: Yamaka	1: Jama	13: Yamaka	29: Yuga
2: Appamāda	2: Apramāda	7: Apramadu	4: Apramāda
3: Citta	19: Citta	8: Cita	31: Citta
4: Puppha	8: Puṣpa	[18: Puṣpa][16]	18: Puṣpa
5: Bāla	11: Bāla	9: Bala	
6: Paṇḍita		[14: Paṇida]	
7: Arahanta		5: Araha	
8: Sahassa	21: Sahasra	[19: Sahasa]	
9: Pāpa		4: Pavu	28: Pāpa
10: Daṇḍa	12: Daṇḍa		
11: Jarā		10: Jara	
12: Atta	17: Ātta		23: Ātma
13: Loka			
14: Buddha			
15: Sukha		11: Suha	30: Sukha
16: Piya			5: Priya
17: Kodha		[17: Kodha]	20: Krodha
18: Mala	10: Mala		
19: Dhammaṭṭha			

[16] Brough gave titles to a number of chapters that lacked them, and put them in square brackets, in most cases the title seems certain.

20: Magga	20: Māgga	6: Magu	12: Mārga
21: Pakiṇṇaka		[16: Prakiṇaka (?)[17]]	16: Prakirṇaka
22: Niraya			
23: Nāga		[22: Naga, or Aśa (?)]	
24: Taṇhā	9: Tahna	3: Tasiṇa	3: Tr̥ṣṇā
25: Bhikkhu	4: Bhikṣu	2: Bhikhu	32: Bhikṣu
26: Brāhmaṇa	3: Brāhmaṇa	1: Brammaṇa	33: Brāhmaṇa

The Patna Dharmapada has, besides those listed, the following nine chapter titles that find no parallel in the Pāḷi: 5: Attha; 6: Śoka; 7: Kalyāṇī; 13: Saraṇa; 14: Khānti; 15: Āsava; 16: Vācā; 18: Dadantī; & 22: Uraga.

The Gāndhārī Dharmapada has, besides those listed, the following four chapters titles: 12: Thera; [15: Bahoṣuda]; [20: Śila (?)]; [21: Kica (?)]; and Chapters 23 - 26 are lost along with their names.

The Udānavarga, besides those listed, has the following nineteen chapters titles: 1: Anitya; 2: Kāma; 6: Śīla; 7: Sucarita; 8: Vāca; 9: Karma; 10: Śraddhā; 11: Śramaṇa; 13: Satkāra; 14: Droha; 15: Smr̥ti; 17: Udaka; 19: Aśva; 21: Tathāgata; 22: Śruta; 24: Peyāla; 25: Mitra; 26: Nirvāṇa; & 27: Paśya.

We can see from this that there are parallel chapter titles to most of the Pāḷi chapters, and some of the categories seem very well established, such as 1: Yamaka; 2: Appamāda; 3: Citta; 4: Puppha; 5: Bāla; 8: Sahassa; 20: Magga; 24: Taṇhā; 25: Bhikkhu; & 26: Brāhmaṇa.

However, there are no parallels to these 4 chapters titles: 13: Loka; 14: Buddha; 19: Dhammaṭṭha; & 22: Niraya; also 6: Paṇḍita & 23: Nāga may also not find parallels, as Brough's titles are only a guess, working from the extant contents of the work.

It is interesting to note that it is clearly the opening and end chapters in the Pāḷi that are paralleled; and the same can be said about the Patna Dharmapada, in which the first four chapters and three of the last four chapters find parallels in the Pāḷi. Again with the Gāndhārī Dharmapada, chapters 1-3; 5-11; 13-14; 16-19 all find parallels in the Pāḷi; in this case, however, we do not know how the collection closed because the material is lost.

Udānavarga breaks from this pattern in the opening, but has the last 6 chapters paralleled.

The fact that there are parallels to most of the chapter titles, however, tells us little about what is collected within those chapters. We need therefore to look more closely at the contents of each chapter to gain a better overall view of the collection.

[17] The naming of this chapter as *Prakiṇakavaga* is only a guess by Brough, as the remaining contents do not seem to suggest a theme.

2: Contents

One of the most striking things about the Pāḷi Dhammapada is that nearly all of its verses (95%) are found in at least one of the other collections, and not infrequently in all of them. Given the fragmentary nature of the Gāndhārī Dharmapada, and its close resemblance to the Pāḷi where it does exist, we could expect that the figures would be even higher if we had more of that text available.

Below are tables covering the twenty-six chapters in the Pāḷi Dhammapada, with the information relating to the correspondence between chapter and verse abstracted, so that it is possible to see at a glance the correspondences in the four main collections.[18] Following each of the tables I have made a few notes highlighting certain aspects they bring out in regard to content and sequence, together with other explanatory notes whenever necessary.

There are certain verses in the Pāḷi collection that find no parallel in any of the other collections; in that case I have also inspected the Pāḷi Canon itself to see whether they are parallels there, and I give the findings in the notes that follow the tables.

Where the verses only partially parallel the Pāḷi, this is noted by indicating the quarters that are parallel (as a, b, c, d, etc). Where parts of two verses together make up a parallel, this is also clearly indicated.

Parts of the Gāndhārī Dharmapada are, unfortunately, badly damaged or lost, so that sometimes we no longer know the contents of the whole verse, and therefore how well it parallels the Pāḷi. The verses affected in this way have therefore been marked with an asterick in the tables that follow.

The total number of verses in the Pāḷi and the parallels in the other collections are noted at the bottom of each table.

1: Yamakavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
1.1 Yamaka	1.1 Jama	13.1 Yamaka	31.23 Citta
1.2 Yamaka	1.2 Jama	13.2 Yamaka	31.24 Citta
1.3 Yamaka	1.5 Jama		14.9 Droha
1.4 Yamaka	1.6 Jama		14.10 Droha
1.5 Yamaka	14.15 Khānti		14.11 Droha
1.6 Yamaka	14.16 Khānti		
1.7 Yamaka	1.7 Jama	13.17 Yamaka	29.15 Yuga
1.8 Yamaka	1.8 Jama	13.18 Yamaka	29.16 Yuga

[18] Normally the information concerning the Mahāvastu and the other texts is not presented here, as they are generally not collections of verses, and only contain incidental parallels (the Mahāvastu contains a *Sahasravarga*, and maybe a *Bhikṣuvarga*, and the information concerning these chapters is summarised).

1.9 Yamaka	6.11 Śoka	12.11 Thera	29.7 Yuga
1.10 Yamaka	6.12 Śoka	12.12 Thera	29.8 Yuga
1.11 Yamaka	10.15 Mala	13.13 Yamaka	29.3 Yuga
1.12 Yamaka	10.16 Mala	13.14 Yamaka	29.4 Yuga
1.13 Yamaka	19.10 Citta	13.19 Yamaka	31.11 Citta
1.14 Yamaka	19.11 Citta	13.20 Yamaka	31.17 Citta
1.15 Yamaka	1.3 Jama	13.5 Yamaka	28.34 Pāpa
1.16 Yamaka	1.4 Jama	13.6 Yamaka	28.35 Pāpa
1.17 Yamaka			
1.18 Yamaka			
1.19 Yamaka	16.13 Vācā	12.9 Thera	4.22 Apramāda
1.20 Yamaka	16.14 Vācā	12.10 Thera	4.23 Apramāda
20	**18**	**14**	**17**

- It is clear, when looking at this table, that although the *Yamaka* category is well established, which verses belong to it is not. In the parallels most of the verses appear, but roughly half of them have been collected under different rubrics.
- There are no good parallels to the verses 17 - 18 of the Pāḷi collection, and these also find no parallel elsewhere in the Canon.
- Patna is quite close to the Pāḷi, having the first eight verses in common, albeit in different order.
- Gāndhārī has twenty-three verses collected in its *Yamakavaga*, but only ten parallels from that chapter (it is very possible that other pairs appeared in different chapters, the contents of which have been lost).
- Udānavarga knows of all but three of the verses, but only six are in its *Yugavarga*.

2: Appamādavagga

Pāḷi	**Patna**	**Gāndhārī**	**Udānavarga**
2.1 Appamāda	2.1 Apramāda	7.6 Apramadu	4.1 Apramāda
2.2 Appamāda	2.2 Apramāda	7.7 Apramadu	4.2 Apramāda
2.3 Appamāda	2.3 Apramāda		4.3 Apramāda
2.4 Appamāda	2.15 Apramāda	7.3 Apramadu	4.6 Apramāda (abd)
2.5 Appamāda	2.16 Apramāda	7.2 Apramadu	4.5 Apramāda
2.6 Appamāda	2.4 Apramāda	7.8 Apramadu	4.10 Apramāda
2.7 Appamāda		7.20bc & 25cd Apramadu	4.12 Apramāda
2.8 Appamāda	2.6 Apramāda	7.10 Apramadu	4.4 Apramāda
2.9 Appamāda	2.5 Apramāda	7.9 Apramadu	19.4 Aśva
2.10 Appamāda		7.11 Apramadu	4.24 Apramāda
2.11 Appamāda	2.10 Apramāda	2.24 Bhikhu	4.29 Apramāda
2.12 Appamāda	2.9 Apramāda	2.23 Bhikhu	4.32 Apramāda
12	**10**	**11**	**12**

- In the 2nd chapter the agreement is very high, there being thirty-three out of a potential thirty-six parallels, and all but three of them belong to an *Appamāda* chapter.
- The Pāḷi, Patna, and Udānavarga chapters all open with the same three verses, but after that the sequence breaks down.

3: Cittavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
3.1 Citta	19.1 Citta	8.2 Cita (ab)*	31.8 Citta
3.2 Citta	19.2 Citta	8.? Cita (a)*	31.2 Citta
3.3 Citta	19.4 Citta		31.1 Citta
3.4 Citta	19.5 Citta		
3.5 Citta	19.3 Citta	8.? Cita (a)*	31.8A Citta (ab)
3.6 Citta	18.9 Dadantī	8.? Cita	31.28 Citta
3.7 Citta	19.6 Citta (abc)	8.? Cita	28.6 Pāpa
3.8 Citta	19.9 Citta		31.35 Citta
3.9 Citta	19.8 Citta	8.19 Jara	1.35 Anitya
3.10 Citta			31.9 Citta (bc)
3.11 Citta			31.10 Citta (abc)
11	**9**	**6**	**10**

- All of the verses find a parallel in one or other of the collections, and nearly all are in a *Cittavagga* (four are in other *vaggas*).
- The Gāndhārī Dharmapada, it should be stressed, is very badly broken in its *Citavaga* and may have contained other parallels that are lost.

4: Pupphavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
4.1 Puppha	8.11 Puṣpa	18.12 Puṣpa (bcd)*	18.1 Puṣpa
4.2 Puppha	8.12 Puṣpa	18.13 Puṣpa	18.2 Puṣpa
4.3 Puppha	8.14 Puṣpa	18.11 Puṣpa (bcd)*	18.18 Puṣpa
4.4 Puppha	8.8 Puṣpa	18.5 Puṣpa (bcd)*	18.14 Puṣpa
4.5 Puppha	8.9 Puṣpa		18.15 Puṣpa
4.6 Puppha	8.7 Puṣpa	18.3 Puṣpa	18.8 Puṣpa
4.7 Puppha	17.4 Ātta	16.13 Prakiṇaka? (abc)	18.9 Puṣpa (abc)
4.8 Puppha	8.5 Puṣpa	18.1 Puṣpa	18.6 Puṣpa
4.9 Puppha	8.6 Puṣpa	18.2 Puṣpa	18.7 Puṣpa
4.10 Puppha	8.10 Puṣpa	18.4 Puṣpa	18.10 Puṣpa
4.11 Puppha	8.1 Puṣpa	18.6 Puṣpa	6.16 Śīla
4.12 Puppha	8.2 Puṣpa	18.7 Puṣpa (cd)*	6.17 Śīla (acd)
4.13 Puppha	8.3 Puṣpa		6.18 Śīla
4.14 Puppha	8.4 Puṣpa	18.8 Puṣpa	6.19 Śīla

4.15 Puppha	8.15 Puṣpa	18.14 Puṣpa	18.12 Puṣpa
4.16 Puppha	8.16 Puṣpa	18.15 Puṣpa	18.13 Puṣpa
16	**16**	**14**	**16**

- The collection of verses having a simile about flowers seems to have been well established, and there are good parallels not only to the chapter name, but to the contents also.
- Patna has sixteen verses in its *Puṣpavarggaḥ*, and fifteen are parallel to its Pāḷi counterpart; Gāndhārī *Puṣpavaga* has fifteen verses and thirteen are parallel to the verses in the *Pupphavagga*.
- The sequence 11 - 14 finds a parallel in Patna and Udānavarga, and partly so in Gāndhārī.

5: Bālavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
5.1 Bāla	11.12 Bāla		1.19 Anitya
5.2 Bāla			14.15 Droha (acd)
5.3 Bāla			1.20 Anitya
5.4 Bāla	11.11 Bāla		25.22 Mitra
5.5 Bāla	11.18 Bāla	14.10 Paṇida (abc)	25.13 Mitra
5.6 Bāla	11.19 Bāla	14.11 Paṇida (abc)	25.14 Mitra
5.7 Bāla	11.1 Bāla		9.13 Karma
5.8 Bāla	11.2 Bāla		9.14 Karma
5.9 Bāla	11.3 Bāla		9.15 Karma
5.10 Bāla			28.18 Pāpa
5.11 Bāla	21.13 Sahasra (abd)		24.17 Peyāla (abd)
5.12 Bāla	7.12 Kalyāṇī		9.17 Karma
5.13 Bāla	11.4 Bāla		13.2 Satkāra
5.14 Bāla	11.5 Bāla		13.3 Satkāra
5.15 Bāla	11.6 (abd) & 11.7 (ab) Bāla		13.4 (bd) & 13.5 (ab) Satkāra
5.16 Bāla	11.7 (cd) & 11.8 Bāla		13.5cd & 13.6 Satkāra
16	**13**	**2**	**16**

- Gāndhārī's *Balavaga* is one of the lost chapters, and there are therefore only two verses parallel to the Pāḷi in this chapter, that have been collected in its *Paṇidavaga*.
- The sequence 6 - 9 is paralleled in Patna and Udānavarga; as is the sequence 13 - 16, but in the latter the division of the verses does not agree with the parallels, which however, agree with one another.

6: Paṇḍitavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
6.1 Paṇḍita	12.12 Attha	14.8 Paṇida	28.7 Pāpa
6.2 Paṇḍita	12.13 Attha	14.7 Paṇida	5.26 Priya
6.3 Paṇḍita	12.11 Attha		25.3 Mitra
6.4 Paṇḍita	19.7 Citta	14.1 Paṇida	30.13 Sukha
6.5 Paṇḍita			17.10 Udaka
6.6 Paṇḍita	6.10 Śoka	14.16 Paṇida	29.49 Yuga
6.7 Paṇḍita	15.15 Āsava	14.2 Paṇida	17.11 Udaka
6.8 Paṇḍita	5.16 Attha	14.3 Paṇida	30.52 Sukha
6.9 Paṇḍita	17.21 Ātta	20.3 Śila?	
6.10 Paṇḍita	15.1 Āsava		29.33 Yuga
6.11 Paṇḍita	15.2 Āsava		29.34 Yuga
6.12 Paṇḍita	15.3 Āsava		16.14 Prakirṇaka
6.13 Paṇḍita	15.4 Āsava		16.14 Prakirṇaka (ef)
6.14 Paṇḍita	15.5 Āsava		31.39 Citta
14	**13**	**7**	**13**

- The parallels to the Pāḷi *Paṇḍitavagga* in the Patna Dharmapada are mainly to be found in its *Atthavarggaḥ* and *Āsavavarggaḥ*.
- The last five verses are sequential in both collections.
- Only six of the Pāḷi verses are paralleled in the Gāndhārī Dharmapada, which is a bit surprising, as it has nineteen verses collected in its *Paṇidavaga*.
- The Udānavarga parallels are scattered throughout that collection.

7: Arahantavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
7.1 Arahanta	6.3 Śoka		29.35 Yuga
7.2 Arahanta	13.16 Śaraṇa		17.1 Udaka
7.3 Arahanta	6.4ab Śoka & 15.10c-f Āsava		29.26 Yuga
7.4 Arahanta	15.10 Āsava		29.29 Yuga
7.5 Arahanta	6.6 Śoka		19.3 Aśva
7.6 Arahanta			
7.7 Arahanta	6.5 Śoka		31.45 Citta
7.8 Arahanta	18.7 Dadantī		29.23 Yuga
7.9 Arahanta	14.7 Khānti		29.18 Yuga
7.10 Arahanta	9.19 Tahna		29.17 Yuga
10	**9**		**9**

- The Gāndhārī had an *Arahavaga*, but it is lost, together with all the verses it contained.
- Neither Patna nor Udānavarga know of the rubric, and the parallels are scattered throughout those collections.
- There is no good parallel to 6, but compare Udānavarga 17.12.

8: Sahassavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
8.1 Sahassa	21.1 Sahasra	19.2 Sahasa	24.1 Peyāla (bcd)
8.2 Sahassa		19.4 Sahasa	
8.3 Sahassa	21.2 Sahasra	19.5 Sahasa	24.2 Peyāla
8.4 Sahassa	21.3 Sahasra	19.1 Sahasa	23.3 Ātmavarga
8.5 Sahassa	17.14 Ātta		23.4 Ātmavarga
8.6 Sahassa	17.15 Ātta		23.5 Ātmavarga (abc)
8.7 Sahassa	21.4 Sahasra	19.6ab & 19.16 Sahasa	
8.8 Sahassa	21.5 Sahasra	19.15ab & 19.16 Sahasa	24.16 Peyāla
8.9 Sahassa	21.6 Sahasra	19.17 Sahasa	24.30 Peyāla
8.10 Sahassa		11.11 Suha	
8.11 Sahassa	21.15 Sahasra		24.3 Peyāla
8.12 Sahassa	21.16 Sahasra		24.4 Peyāla
8.13 Sahassa	21.17 Sahasra	19.12 Sahasa	24.5 Peyāla
8.14 Sahassa	21.18 Sahasra	19.13 Sahasa	24.6 Peyāla
8.15 Sahassa	21.20 Sahasra		24.15 Peyāla
8.16 Sahassa	21.19 Sahasra	19.14 Sahasa	24.14 Peyāla
16	**14**	**11**	**13**

- Although Udānavarga doesn't have a *Sahasravarga*, its *Peyālavarga* (a name unknown to the other collections) contains many of the verses.
- The Pāḷi sequence 11 - 14 is paralleled in both Patna and Udānavarga, and 2 of the verses appear in sequence in Gāndhārī also.
- Mahāvastu has eleven parallels, they are to verses: 1, 2, 4, 7, 8, 9, 11, 13, 14, 15, & 16.

9: Pāpavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
9.1 Pāpa	7.1 Kalyāṇī		28.23 Pāpa
9.2 Pāpa	7.2 Kalyāṇī	13.7 Yamaka	28.21 Pāpa
9.3 Pāpa	7.3 Kalyāṇī	13.8 Yamaka	28.22 Pāpa
9.4 Pāpa	7.7 Kalyāṇī		28.19 Pāpa
9.5 Pāpa	7.8 Kalyāṇī		28.20 Pāpa
9.6 Pāpa	11.20 Bāla	13.9 Yamaka	17.5 Udaka
9.7 Pāpa	11.21 Bāla	13.10 Yamaka	17.6 Udaka
9.8 Pāpa	7.21 Kalyāṇī		28.14 Pāpa

9.9 Pāpa	7.11 Kalyāṇī		28.15 Pāpa
9.10 Pāpa	7.20 Kalyāṇī		28.9 Pāpa
9.11 Pāpa	15.14 Āsava		
9.12 Pāpa			9.5 Karma
9.13 Pāpa			1.25 Anitya
13	**11**	**4**	**12**

- There are many parallels from the verses in the Udānavarga *Pāpavarga*, but the sequence is very different.
- In Patna the *Kalyāṇīvarggaḥ* corresponds closely to the *Pāpavagga*, and has the opening three verses in common.
- The *Pavuvaga* in Gāndhārī is one of the chapters that we know is lost, so there are only a few parallels in that collection, coming from its *Yamakavaga*.

10. Daṇḍavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
10.1 Daṇḍa	12.8 Daṇḍa (acd)		5.19 Priya (acd)
10.2 Daṇḍa	12.8 Daṇḍa		5.19 Priya
10.3 Daṇḍa	12.9 Daṇḍa		30.3 Sukha
10.4 Daṇḍa	12.10 Daṇḍa		30.4 Sukha
10.5 Daṇḍa	12.3 Daṇḍa		26.3 Nirvāṇa
10.6 Daṇḍa	12.4ab & 12.5cd Daṇḍa		26.5 Nirvāṇa
10.7 Daṇḍa	12.6 Daṇḍa (abc)		1.17 Anitya
10.8 Daṇḍa			9.12 Karma
10.9 Daṇḍa			28.26 Pāpa
10.10 Daṇḍa			28.28 Pāpa
10.11 Daṇḍa			28.27 Pāpa (cdab)
10.12 Daṇḍa		13.11 Yamaka (cd)	28.29 Pāpa (abc)
10.13 Daṇḍa	12.1 Daṇḍa		33.1 Brāhmaṇa
10.14 Daṇḍa	12.2 Daṇḍa	2.30 Bhikhu	33.2 Brāhmaṇa
10.15 Daṇḍa			19.5 Aśva (ad)
10.16 Daṇḍa	18.3 Dadantī (abcd)		19.2 Aśva (abcde)
10.17 Daṇḍa			17.10 Udakavarga
17	**10**	**2**	**17**

- In Patna there is sequential correspondence for the Pāḷi verses 2 - 4, and it also knows of a *Daṇḍavarggaḥ*.
- The Udānavarga has parallels to virtually all the verses, but they are dispersed throughout that collection.

11. Jarā

Pāḷi	Patna	Gāndhārī	Udānavarga
11.1 Jarā	13.18 Śaraṇa	10.? Jara	1.4 Anitya
11.2 Jarā			27.20 Paśya
11.3 Jarā	14.21 Khānti	10.? Jara	1.34 Anitya
11.4 Jarā		10.?ab & 10.?cd Jara	1.5 Anitya
11.5 Jarā		17.11 Kodha	16.23 Prakirṇaka
11.6 Jarā		10.? Jara	1.28 Anitya
11.7 Jarā	12.15 Daṇḍa		
11.8 Jarā			31.6 Citta
11.9 Jarā			31.7 Citta
11.10 Jarā	13.14 Śaraṇa		17.3 Udaka
11.11 Jarā	13.15 Śaraṇa	139b Jara	17.4 Udaka
11	**5**	**6**	**10**

- Although the Gāndhārī *Jaravaga* is badly damaged, Brough nevertheless lists no fewer than twenty-four verses found in that chapter; it is surprising, therefore, that there are not more parallels to be found therein.
- Patna doesn't have a *Jarāvarggaḥ*, and parallels to only half of the verses are found in that collection.
- Most of the verses occur in the Udānavarga, but not in a *Jarāvarga*.[19]

12. Attavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
12.1 Atta	17.7 Ātta		5.15 Priya
12.2 Atta	17.12 Ātta	14.4 Paṇida	23.7 Ātma
12.3 Atta	17.13 Ātta		23.8 Ātma
12.4 Atta	17.16 Ātta		23.11 Ātma
12.5 Atta	17.2 Ātta		28.12 Pāpa
12.6 Atta	17.1 Ātta	20.9 Śila?	11.10 Śramaṇa
12.7 Atta	10.11 Mala	16.6 Prakiṇaka?	28.16 Pāpa
12.8 Atta	17.10 Ātta	15.16 Bahoṣuda	8.7 Vāca
12.9 Atta	17.3 Ātta		28.11 & 28.12ab Pāpa
12.10 Atta	17.20 Ātta	16.7 Prakiṇaka?	23.10 Ātma
10	**10**	**5**	**10**

[19] Brough's suggestion that the Udānavarga Anityavarga is its equivalent to the Pāḷi Jarāvagga does not seem to be borne out by the evidence presented here, as there are only 4 parallels between the two collections.

- Both Pāli and Patna have well-defined *Attavaggas*, with Patna being the more extensive of the two.
- Udānavarga also has an *Ātmavarga*, but only four out of twenty-six verses are parallel to verses in the Pāḷi *Attavagga*, though many of them are variations of Pāḷi 12.4.

13. Lokavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
13.1 Loka	2.18 Apramāda	7.12 Apramadu	4.8 Apramāda
13.2 Loka	2.14 Apramāda	7.1 Apramadu	4.35 Apramāda
13.3 Loka	13.9 Śaraṇa	20.7 Śila?	30.5 Sukha
13.4 Loka	14.20 Khānti		27.15 Paśya
13.5 Loka			27.17 Paśya (bcd)
13.6 Loka	2.7 Apramāda	7.13 Apramadu	16.5 Prakirṇaka
13.7 Loka			16.9 Prakirṇaka
13.8 Loka			27.5 Paśya
13.9 Loka	13.17 Śaraṇa (abc)		17.2 Udaka (abc)
13.10 Loka	16.20 Vācā		9.1 Karma
13.11 Loka	16.16 Vācā (abc)		10.2 Śraddhā
13.12 Loka	18.12 Dadantī (bcd)		
12	**9**	**4**	**11**

- Here we can see that although a number of the verses are found in both Patna and Udānavarga, the *Lokavagga* rubric is unique to the Pāḷi collection.
- The first two verses are found in the *Apramādavargas* of the other collections.

14. Buddhavarga

Pāḷi	Patna	Gāndhārī	Udānavarga
14.1 Buddha	15.16 Āsava		29.52 Yuga
14.2 Buddha	15.17 Āsava		29.53 Yuga
14.3 Buddha	14.6 Khānti		21.9 Tathāgata
14.4 Buddha	18.8 Dadantī (abd)		16.5 Prakiṇaka?
14.5 Buddha	19.16 Citta		28.1 Pāpa
14.6 Buddha	14.1 Khānti		26.2 Nirvāṇa
14.7 Buddha			31.50 Citta
14.8 Buddha	9.9 Tahna		2.17 Kāma
14.9 Buddha	9.10 Tahna		2.18 Kāma
14.10 Buddha	13.1 Śaraṇa		27.31 Paśya
14.11 Buddha	13.2 Śaraṇa		27.32 Paśya
14.12 Buddha	13.3 Śaraṇa		27.33 Paśya
14.13 Buddha			27.34 Paśya
14.14 Buddha	13.4 Śaraṇa		27.35 Paśya
14.15 Buddha	5.15 Attha	11.12 Suha	30.27 Sukha

14.16 Buddha	5.4 Attha		30.22 Sukha
14.17 Buddha			
14.18 Buddha			
18	**14**	**1**	**16**

- The verses in this chapter are dispersed in the Patna and Udānavarga collections.
- We might have expected more than one of the verses from the Pāḷi *Buddhavagga* to be paralleled in the Udānavarga *Tathāgatavarga*, but such is not the case.
- The fact that all but one verse is not found in Gāndhārī would seem to suggest that that is one of the missing chapters from that collection.
- The absence of parallels to the last two verses is striking here; they also find no parallel in the Canon.

15. Sukhavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
15.1 Sukha	14.17 Khānti	11.5 Suha	30.47 Sukha
15.2 Sukha			30.45 Sukha
15.3 Sukha	14.18 Khānti	11.4 Suha	30.43 Sukha
15.4 Sukha	14.19 Khānti	11.7 Suha	30.49 Sukha
15.5 Sukha	5.17 Attha	11.19 Suha	30.1 Sukha
15.6 Sukha			
15.7 Sukha	5.11 Attha	11.2 Suha	26.7 Nirvāṇa
15.8 Sukha	5.12 Attha	11.1 Suha	26.6 Nirvāṇa
15.9 Sukha			28.5 Pāpa
15.10 Sukha	5.5 Attha	11.14 Suha	30.25 Sukha
15.11 Sukha	5.6 Attha	11.15 Suha	30.26 Sukha
15.12 Sukha	5.7 Attha	11.16 Suha	
12	**9**	**9**	**10**

- Given that a *Sukhavagga* is a well-defined category occurring in Pāḷi, Gāndhārī & Udānavarga, its absence in Patna is striking.
- The last three verses appear sequentially in Pāḷi, Patna, Gāndhārī, and the first two of them in Udānavarga also, which lacks the third verse altogether.
- 6 doesn't find a direct parallel, but Udānavarga 29.37 (parallel to 18.17) can be compared. There is no parallel in the Canon.

16. Piyavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
16.1 Piya	10.17 Daṇḍa (abc)	16.8 Prakiṇaka?	5.9 Priya
16.2 Piya	5.9 Attha		5.5 Priya (acd)

16.3 Piya	5.10 Attha		5.8 Priya
16.4 Piya	5.8 Attha (abd)		5.1 Priya
16.5 Piya			
16.6 Piya			2.3 Kāma
16.7 Piya			2.2 Kāma
16.8 Piya			
16.9 Piya	16.17 Vācā (bd)	20.1 Śila? (bd)	5.24 Priya (bd)
16.10 Piya			2.9 Kāma
16.11 Piya			5.20 Priya
16.12 Piya			5.21 Priya
12	**5**	**2**	**10**

- There are very few parallels in the Gāndhārī collection here, and it may be that a Piyavaga has been lost.
- The category is established in the Udānavarga, but absent from Patna, and there are very few parallels from that collection.
- Again we have two verses in the Pāḷi that fail to find exact parallels elsewhere in these collections, but perhaps it is easier to explain this time, as the verses in question are variations of a succession of verses, which all have the same structure, with a change of keyword. Neither of them is paralleled in the Canon either.

17. Kodhavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
17.1 Kodha	13.23 Śaraṇa	17.1 Kodha	20.1 Krodha
17.2 Kodha		17.2 Kodha	20.22 Krodha
17.3 Kodha		17.7 Kodha	20.19 Krodha
17.4 Kodha	16.15 Vācā	17.8 Kodha	20.16 Krodha
17.5 Kodha	14.2 Khānti		7.7 Sucarita
17.6 Kodha	15.9 Āsava		15.8 Smṛti
17.7 Kodha	16.6 Vācā	14.14 Paṇida	29.45 Yuga (cdef)
17.8 Kodha	16.7 Vācā	14.17 Paṇida	29.46 Yuga
17.9 Kodha	16.9 Vācā	14.18 Paṇida	29.47 ab & 29.48ab Yuga
17.10 Kodha	16.10 Vācā	14.19 Paṇida	22.11cd Tathāgata
17.11 Kodha	16.2 Vācā		7.1 Sucarita
17.12 Kodha	16.3 Vācā		7.2 Sucarita
17.13 Kodha	16.4 Vācā		7.3 Sucarita
17.14 Kodha	16.5 Vācā (abc)	2.1 Bhikhu	7.10 Sucarita
14	**12**	**9**	**14**

- Both Gāndhārī and Udānavarga know of a *Krodhavarga*, but only a handful of verses found in the Pāḷi are also in those chapters, the rest being scattered.
- Patna doesn't have a *Krodhavarggaḥ*, but most of the parallels are found in its *Vācāvarggaḥ*.

- The Pāḷi sequence 8 - 10 is also sequential in Gāndhārī and Udānavarga, though the division of the verses differs in the latter. Two of the three verses are also sequential in Patna.
- Pāḷi sequence 11 - 14 is also found in Patna, and 11 - 13 occurs also in Udānavarga.

18. Malavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
18.1 Mala	10.5 Mala		
18.2 Mala	10.6 Mala (cd)		
18.3 Mala			
18.4 Mala			16.3 Prakirṇaka
18.5 Mala	10.7 Mala		2.10 Kāma
18.6 Mala	10.4 Mala		9.19 Karma
18.7 Mala	10.1 Mala		
18.8 Mala	10.2 Mala		
18.9 Mala	10.3 Mala		
18.10 Mala	10.8 Mala	13.21 Yamaka	27.3 Paśya
18.11 Mala	10.9 Mala	13.22 Yamaka	27.4 Paśya
18.12 Mala			
18.13 Mala			
18.14 Mala			
18.15 Mala	18.1 Dadantī		10.12 Śraddhā
18.16 Mala	18.2 Dadantī		10.13 Śraddhā
18.17 Mala			29.37 Yuga (bcd)
18.18 Mala	10.10 Mala	16.14 Prakiṇaka?	27.1 Paśya
18.19 Mala	15.8 Āsava	21.8 Kica? (ef)*	27.2 Paśya (ab)
18.20 Mala			29.38 Yuga
18.21 Mala			29.38 Yugavarga (ab)
21	**13**	**4**	**12**

- The sequence 12 - 14 finds no parallel in the other collections, or in the Canon; nor do they mention *mala* or a synonym for *mala*, so it very much seems that they are intrusive here.
- There is no parallel for 3, either amongst the other collections or in the Canon.
- Patna is the only other collection that has a *Malavarga*, although it is possible that there was also one in Gāndhārī, which has been lost.
- The sequence 7 - 9 is also found in Patna; and the pair 10 - 11 also occurs in all three parallel collections.

19. Dhammaṭṭhavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
19.1 Dhammaṭṭha			
19.2 Dhammaṭṭha			
19.3 Dhammaṭṭha			
19.4 Dhammaṭṭha	2.19 Apramāda	7.5 Apramadu	4.21 Apramāda
19.5 Dhammaṭṭha		12.1 Thera	11.11 Śramaṇa
19.6 Dhammaṭṭha	16.12 Vācā (abc)		
19.7 Dhammaṭṭha	16.11 Vācā	12.5 Thera	29.10 Yuga
19.8 Dhammaṭṭha	16.12 Vācā (cd)	12.6 Thera (d)*	10.7 Śraddhā (cd)
19.9 Dhammaṭṭha	13.20 Śaraṇa	12.7 Thera	11.13 Śramaṇa
19.10 Dhammaṭṭha	13.21 Śaraṇa	1.1cd & 12.8cd Brammaṇa	33.8 Brāhmaṇa (cd)
19.11 Dhammaṭṭha		2.17 Bhikhu	32.18 Bhikṣu
19.12 Dhammaṭṭha		2.18 Bhikhu (bcd)	32.19 Bhikṣu (abd)
19.13 Dhammaṭṭha			
19.14 Dhammaṭṭha			
19.15 Dhammaṭṭha			
19.16 Dhammaṭṭha	15.11 Āsava	2.15 Bhikhu (acd)	32.31 Bhikṣu
19.17 Dhammaṭṭha	15.12 Āsava	2.16 Bhikhu	32.32 Bhikṣu
17	**8**	**10**	**10**

- We can see that none of the other versions knows of a Dhammaṭṭhavagga,[20] and the verses are pretty much scattered throughout the other collections.
- Again we find that some of the verses in this chapter are unrepresented in the parallels, with two sequences of three verses being absent from the other collections. These also find no parallel in other parts of the Canon.

20. Maggavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
20.1 Magga	20.1 Māgga	6.13 Magu	12.4 Mārga
20.2 Magga	20.3 Māgga		
20.3 Magga	20.3ef & 20.2ab Māgga		12.9 Mārga (ab)
20.4 Magga	20.2 Māgga (cdef)		12.9cd Mārga & 6.20cd Śīla
20.5 Magga	20.16 Māgga	6.10 Magu	12.5 Mārga
20.6 Magga		6.11 Magu	12.6 Mārga

[20] Brough in his Introduction says that the *Dhammaṭṭhavagga*, *Theravaga*, and *Śramaṇavargas* are equivalent in the 3 collections he had access to, but this is certainly not correct.

20.7 Magga	20.17 Māgga	6.12 Magu	12.8 Mārga
20.8 Magga	2.17 Apramāda	7.4 Apramadu	31.32 Citta
20.9 Magga	16.1 Vācā (abc)		7.12 Sucarita
20.10 Magga	20.18 Māgga (abcdf)		29.40 Yuga (abcd)
20.11 Magga	20.4 Māgga	3.3 Tasiṇa (d)*	18.3 Puṣpa
20.12 Magga	20.5 Māgga	3.4 Tasiṇa	18.4 Puṣpa
20.13 Magga	20.6 Māgga	18.10 Puṣpa	18.5 Puṣpa
20.14 Magga	20.7 Māgga	21.2 Kica?	1.38 Anitya
20.15 Magga	20.8 Māgga	21.3 Kica?	1.39 Anitya
20.16 Magga	20.9 Māgga	16.3 Prakiṇaka?	1.40 Anitya
20.17 Magga			6.15 Śīla
17	**15**	**11**	**16**

- Although the *Maggavagga* seems very well established and there is close agreement between the Pāḷi and Patna texts, the Gāndhārī and Udānavarga material only agrees partially.
- The sequence 5 - 8 is followed in Gāndhārī and Udānavarga (with an addition in the latter), but one of the verses is missing in Patna.
- The sequence 11 - 16 is followed in Patna, and the sequence in two groups in different chapters is also followed by Udānavarga, but the verses are scattered in Gāndhārī.

21. Pakiṇṇakavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
21.1 Pakiṇṇaka	5.13 Attha	11.3 Suha	30.30 Sukha
21.2 Pakiṇṇaka	7.22 Kalyāṇī	11.18 Suha	30.2 Sukha
21.3 Pakiṇṇaka	15.6 Āsava	21.8 Kica? (abc)*	4.19 Apramāda
21.4 Pakiṇṇaka	15.7 Āsava	21.9 Kica? (abe)*	4.20 Apramāda
21.5 Pakiṇṇaka	3.14 Brāhmaṇa	1.12 Brammaṇa	29.24 Yuga
21.6 Pakiṇṇaka			33.62abc & 33.61d Brāhmaṇa
21.7 Pakiṇṇaka		6.4 Magu	15.12 Smṛti
21.8 Pakiṇṇaka		6.5 Magu	15.13 Smṛti
21.9 Pakiṇṇaka		6.6 Magu	15.14 Smṛti
21.10 Pakiṇṇaka	14.5 Khānti	6.7 Magu	15.15 Smṛti
21.11 Pakiṇṇaka	14.3 Khānti	6.8 Magu	15.17 Smṛti
21.12 Pakiṇṇaka	14.4 Khānti	6.9 Magu	15.25 Smṛti
21.13 Pakiṇṇaka		16.4 Prakiṇaka? (abcd)	11.8 Śramaṇa (abcd)
21.14 Pakiṇṇaka	18.5 Dadantī	20.2 Śila? (abd)	10.8 Śraddhā (abd)

21.15 Pakiṇṇaka			29.19 Yuga
21.16 Pakiṇṇaka	17.8 Ātta	16.1 Prakiṇaka? (abc)	23.2 Ātma (abc)
16	**10**	**14**	**16**

- It is perhaps not surprising that there is little agreement about what belongs to a Miscellaneous chapter, which the Pāḷi, Gāndhārī (perhaps), and Udānavarga collections have.
- The sequence 7 - 12 is found in Gāndhārī and also in Udānavarga, but there are many additions in the latter which intervene. Three of the verses are found sequentially in Patna also.

22. Nirayavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
22.1 Niraya	7.19 Kalyāṇī	16.11 Prakiṇaka?	8.1 Vāca (abc)
22.2 Niraya	7.18 Kalyāṇī		11.9 Śramaṇa (abc)
22.3 Niraya	16.18 Vācā	20.10 Śila?	9.2 Karma
22.4 Niraya	12.16 Daṇḍa	16.12 Prakiṇaka?	4.14 Apramāda
22.5 Niraya	12.17 Daṇḍa (abc)		4.15 Apramāda (abc)
22.6 Niraya	16.19 Vācā	13.15 Yamaka	11.4 Śramaṇa
22.7 Niraya			11.3 Śramaṇa
22.8 Niraya			11.2 Śramaṇa (bcd)
22.9 Niraya	7.5 & 7.6 Kalyāṇī	21.6 Kica?	29.41 &29.42 Yuga
22.10 Niraya	13.19 Śaraṇa	7.22 Apramadu (bcd)*	5.16cd & 5.17 Priya
22.11 Niraya	10.13 Mala (abef)	16.15 Prakiṇaka? (abef)	16.4 Prakirṇaka (abef)
22.12 Niraya	10.13 Mala	16.15 Prakiṇaka? (cdef)	
22.13 Niraya	10.14 Mala		
22.14 Niraya			
14	**11**	**8**	**11**

- None of the other collections knows of a *Nirayavagga*, and the verses are therefore scattered throughout those editions.
- The sequence 11 - 13 is followed in Patna.
- The last verse in the Pāḷi, which is the reverse of the preceding verse, is not paralleled elsewhere, and is not found in the Canon either.

23. Nāgavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
23.1 Nāga	12.21 Daṇḍa	20.8 Śila?	29.21 Yuga
23.2 Nāga	6.7 Śoka		19.6 Aśva
23.3 Nāga	6.8 Śoka	22.1 Naga *or* Asa? (d)*	19.7 Aśva
23.4 Nāga	6.9 Śoka (cd)	22.? Naga *or* Asa? (d)*	
23.5 Nāga			
23.6 Nāga			29.13 Yuga
23.7 Nāga			31.5 Citta
23.8 Nāga	2.11 Apramāda	7.23 Apramadu (acd)	4.27cd & 4.36ad Apramāda
23.9 Nāga	1.9 Jama		14.13 Droha (acd)
23.10 Nāga	1.10 Jama		14.14 Droha (acd)
23.11 Nāga	1.11 Jama		14.16a & 14.16b Droha
23.12 Nāga	5.1 Attha		30.34 Sukha
23.13 Nāga	5.2 Attha		30.21 Sukha
23.14 Nāga	5.3ab & 5.18cd Attha		30.20 Sukha (abd)
14	**11**	**4**	**12**

- Gāndhārī may have had a *Nagavaga*, the fragments that remain being too few to be certain; but the category is unknown to Patna and Udānavarga.
- 5 is not found in any of the other collections, and has no Canonical parallel either.
- The sequence 2 - 4 agrees with Patna, and also the sequence 12 - 14, but it breaks down in the last verse.

24. Taṇhāvagga

Pāḷi	Patna	Gāndhārī	Udānavarga
24.1 Taṇhā	9.1 Tahna	3.3 Tasiṇa (d)*	3.4 Tṛṣṇā (abd)
24.2 Taṇhā	9.2 Tahna		3.9 Tṛṣṇā
24.3 Taṇhā	9.3 Tahna		3.10 Tṛṣṇā
24.4 Taṇhā	9.4 Tahna (ab)	7.17 Apramadu	3.11 Tṛṣṇā
24.5 Taṇhā	9.20 Tahna		3.16 Tṛṣṇā
24.6 Taṇhā	13.22 Śaraṇa		
24.7 Taṇhā			
24.8 Taṇhā	9.12 Tahna		3.5 Tṛṣṇā
24.9 Taṇhā	9.13 Tahna		3.6 Tṛṣṇā
24.10 Taṇhā	9.13 Tahna (ab)		3.6 Tṛṣṇā (ab)
24.11 Taṇhā	9.15 Tahna	3.2 Tasiṇa (d)*	27.29 Paśya
24.12 Taṇhā	9.7 Tahna	11.8 Suha	2.5 Kāma (abd)
24.13 Taṇhā	9.8 Tahna	11.9 Suha	2.6 Kāma
24.14 Taṇhā		11.10 Suha	

24.15 Taṇhā	9.14 Tahna	10.? Jara	29.57 Yuga
24.16 Taṇhā			3.1 Tṛṣṇā
24.17 Taṇhā			3.2 Tṛṣṇā
24.18 Taṇhā			
24.19 Taṇhā	9.11 Tahna		
24.20 Taṇhā			21.1 Tathāgata
24.21 Taṇhā			26.31 Nirvāṇa (abd)
24.22 Taṇhā			2.16 Kāma
24.23 Taṇhā	9.16 Tahna		16.16 Prakirṇaka
24.24 Taṇhā	9.17 Tahna		16.17 Prakirṇaka
24.25 Taṇhā	9.18 Tahna		16.18 Prakirṇaka
24.26 Taṇhā	9.18 Tahna (acd)		16.21 Prakirṇaka (acd)
26	**18**	**7**	**21**

- Although the Taṇhā category is well-established and occurs in all the parallels (though the Gāndhārī edition is fragmented at this point), again what it contains is not.
- There are four verses in the Pāḷi that are not paralleled in the other editions, and they are not found elsewhere in the Pāḷi Canon either.
- The sequences 2 - 4 and 23 - 26 also occur in Patna and Udānavarga,[21] with the exception of the last verse.

25. Bhikkhuvagga

Pāḷi	Patna	Gāndhārī	Udānavarga
25.1 Bhikkhu			
25.2 Bhikkhu	4.2 Bhikṣu	2.2 Bhikhu (abcde)	7.11 Sucarita
25.3 Bhikkhu	4.3 Bhikṣu	2.3 Bhikhu	32.7 Bhikṣu
25.4 Bhikkhu	4.5 Bhikṣu	2.4 Bhikhu	8.10 Vāca
25.5 Bhikkhu	13.11 Śaraṇa	2.14 Bhikhu	32.8 Bhikṣu
25.6 Bhikkhu	4.6 Bhikṣu	2.11 Bhikhu	13.8 Satkāra
25.7 Bhikkhu	4.7 Bhikṣu	2.12 Bhikhu	
25.8 Bhikkhu		2.29 Bhikhu	32.17 Bhikṣu
25.9 Bhikkhu	4.10 Bhikṣu	2.20 Bhikhu	32.21 Bhikṣu
25.10 Bhikkhu	4.8 Bhikṣu	2.26 Bhikhu	26.12 Nirvāṇa
25.11 Bhikkhu		2.28 Bhikhu	
25.12 Bhikkhu	2.19 Apramāda (bcd)	2.25 Bhikhu	31.31 Citta (bc)
25.13 Bhikkhu	4.13 Bhikṣu	2.8 Bhikhu	
25.14 Bhikkhu	4.11 Bhikṣu	2.5 Bhikhu	32.9 Bhikṣu

[21] *Udānavarga* has 3 other parallels with the substitution of *mānadoṣā*, *lobhadoṣā*, and *tṛṣṇādoṣā* in the 2nd line.

25.15 Bhikkhu	4.12 Bhikṣu	2.6 Bhikhu	32.10 Bhikṣu
25.16 Bhikkhu	4.14 Bhikṣu	2.9 Bhikhu	32.26cd & 32.27ab Bhikṣu
25.17 Bhikkhu	4.15 Bhikṣu (abcde)	2.10 Bhikhu (abcd)*	32.6 Bhikṣu (bcde)
25.18 Bhikkhu	8.13 Puṣpa	18.9 Puṣpa	18.11 Puṣpa
25.19 Bhikkhu	4.4 Bhikṣu		32.24 Bhikṣu
25.20 Bhikkhu	17.19 Ātta		
25.21 Bhikkhu	17.17 Ātta		19.14 Aśva (abd)
25.22 Bhikkhu			
25.23 Bhikkhu			16.7 Prakirṇaka
23	**18**	**17**	**17**

- We can see again here the close connection between the Pāḷi and Gāndhārī collections, with fifteen verses in the latter also being found in its *Bhikhuvaga*,[22] and only one from elsewhere in that collection.
- Udānavarga also has a *Bhikṣuvarga,* but only about half of its parallels occur in that chapter, even though it has no fewer than eighty-two verses.[23]
- The two verses that find no parallel also have no parallels in the Canon, but the 1st verse *is* paralleled in Mahāvastu, which also has parallels to the following verses: 2, 3, 5, 9, & 10.

26. Brāhmaṇavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
26.1 Brāhmaṇa	3.1 Brāhmaṇa	1.10 Brammaṇa	33.60a Brāhmaṇa
26.2 Brāhmaṇa	3.8 Brāhmaṇa	1.14 Brammaṇa	33.72 Brāhmaṇa
26.3 Brāhmaṇa	3.7 Brāhmaṇa	1.35 Brammaṇa	33.24 Brāhmaṇa (abd)
26.4 Brāhmaṇa	3.16 Brāhmaṇa	1.48bd & 1.25cd Brammaṇa	33.32 Brāhmaṇa (abd)
26.5 Brāhmaṇa	3.6 Brāhmaṇa	1.50 Brammaṇa	33.74 Brāhmaṇa
26.6 Brāhmaṇa		1.16 Brammaṇa	11.15 Śramaṇa
26.7 Brāhmaṇa	3.13 Brāhmaṇa	1.11 Brammaṇa	33.63 Brāhmaṇa
26.8 Brāhmaṇa		1.15 Brammaṇa (abc)	33.75 Brāhmaṇa
26.9 Brāhmaṇa	3.12 Brāhmaṇa	1.23 Brammaṇa	33.16 Brāhmaṇa
26.10 Brāhmaṇa	3.2 Brāhmaṇa (acd)		33.66 Brāhmaṇa
26.11 Brāhmaṇa	3.4 Brāhmaṇa (ab)	1.1 Brammaṇa (ab)	33.7 Brāhmaṇa

[22] The *Gāndhārī Bhikhuvaga* has 39 verses, but the extra verses are mainly parallel to what is now the *Uragasutta* of *Suttanipāta* in Pāḷi.

[23] 26 of these parallel the *Uragasutta*, but that still leaves a large collection of verses, of course.

26.12 Brāhmaṇa		1.2 Brammaṇa	33.6 Brāhmaṇa
26.13 Brāhmaṇa		1.38 Brammaṇa (abd)	
26.14 Brāhmaṇa		1.17 Brammaṇa	33.15 Brāhmaṇa
26.15 Brāhmaṇa			33.49 Brāhmaṇa (abd)
26.16 Brāhmaṇa		1.42 Brammaṇa	33.58a Brāhmaṇa
26.17 Brāhmaṇa		1.28 Brammaṇa	33.18 Brāhmaṇa
26.18 Brāhmaṇa			33.19 Brāhmaṇa
26.19 Brāhmaṇa	3.5 Brāhmaṇa	1.21 Brammaṇa	33.30 Brāhmaṇa
26.20 Brāhmaṇa		1.30 Brammaṇa	33.27 Brāhmaṇa
26.21 Brāhmaṇa	3.15 Brāhmaṇa	1.49abd & 1.25cd Brammaṇa	33.33 Brāhmaṇa
26.22 Brāhmaṇa	3.11 Brāhmaṇa	1.32 Brammaṇa	33.20 Brāhmaṇa
26.23 Brāhmaṇa		1.18 Brammaṇa	33.36 Brāhmaṇa
26.24 Brāhmaṇa		1.29 Brammaṇa	
26.25 Brāhmaṇa		1.27 Brammaṇa (abd)	33.40 Brāhmaṇa (abd)
26.26 Brāhmaṇa	3.10 Brāhmaṇa	1.22 Brammaṇa	33.17 Brāhmaṇa
26.27 Brāhmaṇa		1.19 Brammaṇa	33.25 Brāhmaṇa
26.28 Brāhmaṇa			33.43 Brāhmaṇa
26.29 Brāhmaṇa			33.54 Brāhmaṇa
26.30 Brāhmaṇa		1.46 Brammaṇa	33.29abd & 33.22cd Brāhmaṇa
26.31 Brāhmaṇa		1.36 Brammaṇa (cd)*	33.31C Brāhmaṇa
26.32 Brāhmaṇa			33.41 Brāhmaṇa
26.33 Brāhmaṇa		1.20 Brammaṇa	33.35 Brāhmaṇa (abd)
26.34 Brāhmaṇa			33.42 Brāhmaṇa (cd)
26.35 Brāhmaṇa			33.45 Brāhmaṇa
26.36 Brāhmaṇa			33.44 Brāhmaṇa
26.37 Brāhmaṇa		1.44 Brammaṇa (abd)	33.48 Brāhmaṇa
26.38 Brāhmaṇa		1.43abd & 1.26cd Brammaṇa	33.46 Brāhmaṇa (abd)
26.39 Brāhmaṇa		1.34 Brammaṇa (acd)*	33.29A Brāhmaṇa (acd)
26.40 Brāhmaṇa		1.41 Brammaṇa (bcd)*	33.50 Brāhmaṇa
26.41 Brāhmaṇa		1.5 Brammaṇa (abcd)	33.47 Brāhmaṇa (abcdf)
41	**15**	**30**	**39**

- The last chapter in the collection is also the one showing the strongest correspondence in chapter title and contents in the parallels, with only one verse being found under another rubric, Udānavarga's parallel to 26.6.
- Patna's *Brāhmaṇavarggaḥ* is comparatively small, having only sixteen verses, but fourteen of them are parallel to the Pāḷi.
- Udānavarga's *Brāhmaṇavarga*, is its largest collection of verses, having eighty-three verses in that chapter. Only two parallels to the Pāḷi are missing here, and one of those is found in its related *Śramaṇavarga*.
- Perhaps surprisingly, no sequences seem to occur in the parallels.

We can summarise the tables thus: the Pāḷi Dhammapada has 423 verses, of which 23 do not find a parallel (5%); it is interesting that all of the verses which fail to find a parallel in the other editions also have no parallel in the rest of the Canon.

There are 304 parallels in the Patna Dharmapada, of which 29 are partial; 214 in Gāndhārī, of which 41 are partial; & 370 in the Udānavarga, of which 56 are partial. That gives a total of 888 parallels of which 126 are partial (14%).

Or, to put it another way, there is a close resemblance in the parallels for 86% of the verses. Many of the others differ only by a line or so. In fact 165 verses (39%) find parallels in *all* the other collections, despite the fact that the Gāndhārī collection is fragmentary.

3: Collocation

Below I examine the chapters where collocation seems to occur on the keyword occurring in the title, and will discuss the other chapters in the next section on Themes. In what follows the verses that do not have the keyword are placed in brackets, and are discussed in the notes that follow.

Special attention has been paid to the grouping of the verses in the commentary and the parallels in this section, as this throws light on how a verse that is lacking a keyword has entered into the collection. I also discuss the verses which seem to be intrusive, and wherever possible offer explanations for their appearance in the collections.

2. Appamādavagga: 1ac; 2b; (3); 4d; 5a; 6c; 7c; 8a; 9a; 10ac; 11a; 12a.

- 3 does not mention *appamāda* but it is in the sequence 1 - 3 which occurs in the commentary, and also in Patna, and Udānavarga, and has come into the chapter through that connection.

3. Cittavagga: 1a; 2c; 3cd; 4cd; 5c; 6a; 7a; 8b; (9); 10c; 11c.

- *Citta* doesn't occur in 9, but its synonym *viññāṇa* does, and its subject matter (the fragility of the body) is similar to 8, so that they seem quite naturally to form a pair, even though they are not joined together in the other collections or in the commentary.

4. Pupphavagga: 1d; 2d; 3c; 4a; 5a; 6a; (7); 8a; 9a; 10a; 11a; (12); (13); (14); (15); (16).

- The verse 7 seems a bit intrusive as it doesn't mention *puppha*, or have anything to do with flowers; nor does it appear to be part of a sequence, although the pair 6 - 7 is paralleled in Udānavarga.
- The verses 11 - 14 are a sequence occurring also in Patna (where they open the *Pupphavarggaḥ*); and Udānavarga (three of the verses are also paralleled in Gāndhārī), and have been attracted into the collection by the word *puppha* occurring in the 1st verse of the sequence.
- Similarly, 15 & 16 are a pair, occurring in all editions; the mention of a lotus (*paduma*) is the link to flowers in this case, but *puppha* is not mentioned, so that it appears that these verses have come into the chapter through having thematic connection.[24]

5. Bālavagga: 1c; 2d; 3b; 4acd; 5a; (6); 7a; (8); (9); 10ad; 11b; 12c; 13bc; (14); 15e; (16).

- 5 & 6 are a pair occurring together in all the collections, though they are treated separately by the commentary.
- 7 - 9 is a sequence, the first verse of which has *bāla* in its opening line, and occurs also in Patna, and Udānavarga (the *Balavaga* is known to have existed in Gāndhārī, but the verses are missing from the extant collection).
- 13 - 16 are a sequence also occurring in Patna and Udānavarga, *bāla* occurring in 2 of the verses.

[24] This chapter, then, is on the borderline between being classified here as having been organised through collocation; and in the next section, organised by theme.

6. Paṇḍitavagga: 1d; (2); (3); 4d; 5d; 6d; 7d; 8d; (9); (10); (11); 12b; 13d; (14).

- 1 - 3 are not found in sequence in the other collections, and are separated by the commentary, but they are certainly thematic, and seem to have formed a group in the Pāḷi tradition. The keyword occurs in the first of these verses.
- 9 - 11 appear to be intrusive. 9 might have been better collected under the Dhammaṭṭha rubric, dealing as it does with the righteous man (*dhammika*); 10 & 11, which are a pair in the commentary, and also in the Patna and Udānavarga collections, might have been better placed in the *Arahantavagga*, given thematic considerations.
- 12 - 14 form a sequence in both the commentary and in Patna (but are absent from Gāndhārī, and dispersed in Udānavarga).

9. Pāpavagga: 1bd; 2ad; (3); 4abcd; 5a; 6a; (7); 8d; 9d; 10c; 11b; 12d; (13).

- 2 & 3 and 6 & 7 are pairs occurring in all the parallels.
- 12 & 13 are also a pair, differing from each other only in their closing line; however, they are separated in Udānavarga.

12. Attavagga: 1a; 2a; 3a; 4ac; 5a; 6c; 7b; 8f; 9abcd; 10ac.

- There is clear collocation on the word *atta* in all the verses here.

13. Lokavagga: 1d; 2d; 3d; 4c; 5a; 6c; 7c; 8a; 9c; 10c; 11a; 12c.

- There is collocation on *loka* throughout.

14. Buddhavagga: 1c; 2c; 3d; 4d; 5d; 6b; 7f; (8); 9d; (10); (11); 12a; (13); (14); (15); 16a; 17b; (18).

- 8 & 9 form a pair, both in the parallels and in the commentary.
- The sequence 10 - 14 is found in Udānavarga and Patna (where one of the verses in missing), and in the commentary, though they would seem to belong more naturally to a *Saraṇavagga* as in Patna, than to a *Buddhavagga*. They have presumably come into the collection at this point owing to the mention of the *Buddha* in 12.
- 15 doesn’t mention *Buddha*, but has the synonymous epithet *Purisājañña*.
- 17 & 18 form a pair in the commentary, though they are both absent from the parallels.

15. Sukhavagga: 1a; 2a; 3a; 4a; 5c; 6d; 7d; 8d; (9); 10bd; 11e; (12).

- 9 seems to be intrusive here as it is not in a pair, a sequence, or concerned with *sukha* in any way.
- 10 - 12 occur as a sequence in Patna, Gāndhārī, and the commentary, and 2 of the verses also occur as a pair in Udānavarga, so it seems that 12 has come into the collection through that connection, though it does not mention *sukha*.

16. Piyavagga: 1c; 2abcd; 3abd; 4abc; (5); (6); (7); (8); 9d; (10); (11); 12d.

- 4 - 8 are part of a sequence which is the same verse with a change of keyword (all synonyms for *piya* in this context: *pema; rati; kāma; taṇhā*).
- There seems to be no particular reason why 10 appears under this rubric.
- 11 - 12 are a pair, occurring as such in the commentary and also in their only parallel in Udānavarga.

25. Bhikkhuvagga: (1); 2e; 3d; 4a; 5c; 6c; 7a; 8d; 9a; 10a; 11c; 12a; (13); 14b; (15); 16b; (17); 18d; 19c; 20d; (21); 22a; 23a.

- 1 & 2 are a pair in the commentary, though the first verse doesn't appear in any of the parallels.
- The commentary groups all the verses 9 - 17 together under one story. As the verses appear to be quite disparate, it is no surprise that this ordering is not followed in the parallels.
- 14 & 15, however, do appear as a pair in all the other collections.
- 16 & 17 are also a pair in both Patna and Gāndhārī.
- 20 & 21 are a pair in the commentary, but not in Patna, which has both verses but separated.

26. Brāhmaṇavagga: 1bd; 2b; 3d; 4d; 5d; 6a; 7abc; 8a; 9d; 10d; 11bd; (12); 13a; 14af; verses 15 - 41 all end with the refrain *tam-ahaṁ brūmi brāhmaṇaṁ* (which also closes verses number 3, 4, & 9).

- The only verse to account for in the concluding chapter, then, is verse 12, which clearly forms a pair with verse 11, even though they are treated separately by the commentary. They appear as a pair in Patna, and in reverse order in Udānavarga.

From this we can see that once pairs of verses and sequences are accepted the mode of collection in these chapters has clearly been keyword collocation, and that this method of organisation accounts for the following chapters, which amount to exactly half the chapters in the Pāḷi collection:[25] *Appamāda, Citta, Puppha, Bāla, Paṇḍita, Pāpa, Atta, Loka, Buddha, Sukha, Piya, Bhikkhu, Brāhamaṇa*.

Obviously then, keyword collocation was a very strong organising principle in the minds of the redactors, and in most of the remaining chapters the same will be seen to hold true. This is so even though those chapters are more loosely collected, and may better be termed thematic collections, though of diverse types as we shall see as we deal with them in order.

4: Themes

7. Arahantavagga: (1); (2); (3); (4); (5); (6); (7); (8); 9c; (10).
There is no keyword collocation at all in the *Arahantavagga*, and the word only occurs once, in verse 9, but the theme is clear enough, as they all describe the character of the *Arahant*. Not surprisingly, there is no parallel to this chapter title in the other collections, and the parallels to the verses, where they exist, are dispersed throughout the various chapters.

[25] My study of the Udāna produced the same result, with half the chapters being organised through collocation.
Although I haven't analysed the other Dharmapada collections as yet, there is no doubt that the same will hold true for them also.

8. Sahassavagga: 1a; 2a; (3); 4a; (5); (6); 7a; (8); (9); (10); (11); (12); (13); (14); (15); (16).

- The verses 3, 8, and 11 - 16 all include the number 100 (-*sata*, in *vassasata*), and so are included here through thematic considerations (they also all occur in Patna's *Sahasravarggaḥ*).
- 5, 6 & 10 seem to be intrusive, as no numbers are mentioned, and they do not form a pair or a sequence.
- 8 & 9 are a pair occurring also in Patna and Gāndhārī (the two verses, though clearly related, are separated by a long sequence of verses in Udānavarga).

The thematic consideration in this chapter appears, then, to be numbers, principally thousands, but also hundreds are mentioned, although three of the verses seem to have no connection to the main theme.

10. Daṇḍavagga: 1a; 2a; 3b; 4b; 5d; (6); 7a; (8); 9a; (10); (11); (12); (13); 14c; (15); (16); (17).

- 5 & 6 are grouped as a pair by the commentary, though they are separated by another verse in both Patna and Udānavarga.
- 8 is thematic to the idea of punishment.
- 9 - 12 are grouped together by the commentary; they also occur together in Udānavarga, though in a different order.
- 15 - 16 are concerned with being hit with a whip (*kasā*), which is linked by theme to the rod or punishment (*daṇḍa*).
- 17 is intrusive, not mentioning a rod, nor being concerned with punishment.

The theme running throughout this chapter is that of punishment or retribution, and nearly half the verses have collocation on the word *daṇḍa*.

11. Jarāvagga: (1); (2); (3); (4); 5c; 6b; (7); (8); (9); (10); (11).

- 3, 7 and 10 contain words related in their root to *jarā*.
- What has brought the famous verses beginning *anekajāti saṁsāraṁ* into this chapter is not quite clear, unless it be the syntactic association of *jāti* with *jarā*.

Some of the verses seem to have come in because they concern the decline of the body, even though *jarā* as such is not mentioned; cf. 2, 3, 4; but this is one of the loosest themes in the collection. It is surprising, therefore, that Gāndhārī also has a *Jaravaga*, and one that is more than twice the size of the Pāḷi, though there are only 5 parallels to the Pāḷi verses.

17. Kodhavagga: 1a; 2a; 3a; (4); (5); (6); (7); (8); (9); (10); (11); (12); (13); (14).

- Collocation exists only in the first 3 verses of the chapter, though a *Kodhavagga* seems well-established, occurring in Gāndhārī and Udānavarga.
- 4 has the root connected verb *kujjhati*.
- 5 & 6 are hard to account for in a *Kodhavagga*, and as we might expect, occur in different chapters in the parallels. They might have been better collected under the *Arahanta* rubric.

- The verses 7 -10 are vaguely thematic, having a sequence concerned with blaming (*nindati*).
- 11 - 14 are a sequence obviously related to the main theme, being concerned with *kopa*, which also means anger.

Collocation is weak in this chapter, though the theme has, for the most part, been maintained.

18. Malavagga: (1); 2c; (3); 4c; 5d; 6a; 7c; 8abc; 9abcd; (10); (11); (12); (13); (14); (15); (16); (17); (18); (19); (20); (21).

- 1 - 4 are a sequence in the commentary, and are connected by repetition, but they don't occur in the parallels.
- 10 & 11 are a pair occurring in all the parallels; corruptions (*saṁkiliṭṭha*) in 10 is the connection with stains (*mala*).
- 12 - 14 are not found in the parallels, but occur as a group in the commentary; the listing of various vices, summarised as bad things *(pāpadhamma)* in 14 is the connection to the main theme.
- 15 & 16 are a pair occurring in Patna and Udānavarga, and also in the commentary; probably the reason they occur here is a connection to the previous sequence, as both mention *mūla* (13d *mūlaṁ khaṇati attano*; 16b *mūlaghaccaṁ samūhataṁ*) though in ethically opposite senses.
- 17 mentions *rāga*, *dosa*, *moha*, and *taṇhā*, all of which are quintessential defilements.
- 18 & 19 are not a pair, but both mention faults (*vajja*), which is the connection here.
- 20 & 21 are a pair in the commentary, though they are not found in the parallels; the connection is presumably the mention of obstacles (*papañca*) in 20c.

Although there is good collocation in the first half of this chapter, it continues according to the theme of stains or defilements.

19. Dhammaṭṭhavagga: 1a; 2d; (3); (4); (5); (6); (7); (8); (9); (10); (11); (12); (13); (14); (15); (16); (17).

- 1 & 2 are a pair in the commentary but are not found in the parallels. They are the only verses to mention *the righteous person (Dhammaṭṭha)*.
- The other verses, however, describe the same thing under different names, which we can enumerate here (pairs are grouped together according to the commentary. 7 & 8; 9 & 10; 11 & 12 also occur as pairs in one or more of the parallels): 3ad; *paṇḍita*; 4ae *Dhammadhara*; 5a & 6d *thera*; 7c & 8d *sādhurūpa*; 9ad & 10d *samaṇa*; 11ad & 12d *bhikkhu*; 13a & 14bd *muni*; 15ad *ariya*.
- 16 & 17 are a pair in the commentary and in the parallels, concerned with the proper course of practice for a *bhikkhu* who is mentioned at 17c.

The theme in this collection is very loose, and one can't help thinking that a number of the verses belong under different rubrics, as indeed they are found in the parallels, which have no *Dhammaṭṭhavagga*.

20. Maggavagga: 1a; 2a; 3c; (4); 5d; 6d; 7d; 8d; 9d; (10); (11); (12); 13c; (14); (15); (16); 17c.

- 4 is part of the sequence 1 - 4, which is grouped by the commentary; they are not found in sequence in any of the parallels.
- 10 mentions the road (*patha*), which is the connection to path (*magga*).
- 11 & 12, which are a pair in the commentary and in all the parallels, speak about clearing away the (metaphorical) forest (*vana*), thereby presumably clearing a path for oneself, which must be the connection here.
- 14 - 16 are a sequence in 2 of the parallels, but are separated by the commentary;
- One can't help feeling that 14 really belongs in the *Bālavagga*.
- Neither 15 nor 16 mention a path, and are really concerned with death, and might have been better placed in *Jarāvagga* through thematic considerations.

Although there appear to be a number of intrusive verses in this chapter, nevertheless collocation on the keyword *magga* appears in 11 of the verses.

22. Nirayavagga: 1a; 2d; (3); 4d; (5); 6d; (7); (8); (9); 10f; (11); (12); (13); (14).

- 3 is only vaguely thematic to this rubric, and may have been joined to the 2nd verse by *asaññata* which occurs in both (2b & 3d). It is not grouped together in a pair or a sequence.
- 4 & 5 are a pair in the commentary, Patna, and Udānavarga (Gāndhārī is damaged at this point, and only one of the verses appears).
- 6 - 8 are a sequence in the commentary and appear as a sequence in reverse order in Udānavarga.
- 9 seems a little out of place, despite its mention of *pacchā tapati, being tormented later*, but it is probably this that has brought it into the collection at this point.
- 11 and 12 mention *duggati*, which is a synonym of *niraya*.
- 13 & 14 which are a pair, mention *duggati* in the first verse, and the contrasting *suggati* (sic, m.c., = sugati) in the second.

The theme is well-established in this chapter, even though *niraya* itself in mentioned in only 5 of the verses.

23. Nāgavagga: 1a; (2); 3c; (4); 5d; (6); (7); (8); (9); 10d; 11d; (12); (13); (14).

- 1 - 3 are a sequence in the commentary, and 2 & 3 appear as a pair in Patna and Udānavarga.
- 4 may also be part of the sequence joined not by *nāga*, but by the theme of control (*danta*).
- 6 appears to have no connection with the main theme of the chapter, and maybe would have been better placed in the *Bālavagga* (with its mention of the synonymous *manda*); or the *Pakiṇṇakavagga*.
- 7d mentions *hatthi*, a synonym for one of the meanings of *nāga*.
- 8d has *kuñjara*, another synonym.
- 9 - 11 are a sequence in the commentary, and in Patna - it is interesting to note that they appear in the *Jamavarggaḥ* in that collection, even though they are a sequence of 3 verses and not a pair as would be expected.

- 12 - 14 seeem completely out of place in a *Nāgavagga*, having no connection to the main theme; they mention *sukha* in every line of all 3 verses and, one would think, they might have been better collected in the *Sukhavagga*.

The theme here is elephants, which accounts for 10 of the verses in this chapter.

24. Taṇhāvagga: 1b; 2b; 3b; 4c; 5c; (6); (7); (8); (9); (10); (11); (12); (13); (14); (15); 16c; (17); 18b; 19a; 20c; 21d; 22c; (23); (24); (25); (26).

- 5 - 10 form a sequence in the commentary, though not in the parallels. They all deal with the theme of craving, even though the word doesn't always appear; its root synonym *tasiṇa* occurs at 9a and 10a.
- 11, 12 & 13, and also 16 & 17 (both pair of verses appear as such in the commentary and the parallels) include the word *bandhana* (bondage), which seems to imply that the redactors took it as a synonym for *taṇhā*.
- 14 is connected to *taṇhā* by the mention of *rāga*.
- 15 seems out of place here, and with its mention of *jātijaraṁ* may have found a better home in the *Jarāvagga*.
- 16 & 17 are a pair in the commentary and in Udānavarga.
- 23 - 26 form a sequence in the commentary; and 23 - 25 also are sequential in Patna and Udānavarga. They are concerned with *rāga*, *dosa*, *moha*, and *icchā* respectively, which may be taken as manifestations of craving. Interestingly, the Udānavarga, though missing *icchā*, has a parallel to the latter with the reading *tṛṣṇā* as the alternative keyword.

The theme of craving seems to have been loosely maintained, through including synonyms for *taṇhā* on the one hand and manifestations of *taṇhā* on the other.

We can see from this that some of the chapters have well-established themes, and even though collocation doesn't always occur, nevertheless the theme prevails; on the other hand some of the chapters are very loose. Quite a number of the verses might have found better homes under diffferent rubrics.

There are still 2 chapters that need to be discussed:

1. Yamakavagga: the title is normally translated as The Pairs, but in fact when examining it, it is clear that the verses are comprised not simply of pairs, but of *opposites*, and ethical opposites at that. It is therefore the grouping of contrasting pairs of verses that has served as the underlying organisational principle in this chapter. On a cursory examination, this also appears to be the case in the parallel chapters in the other collections.

21. Pakiṇṇakavagga:

- There is no theme, of course, in a miscellaneous chapter!
- But it is interesting to note that the first 2 verses mention *sukha* no less than 5 times, and might have been better placed in the *Sukhavagga*.

- 3 & 4 are a pair in all the collections. The chapters they are collected in have different names *Āsava* (Patna), *Kica ?* (Gāndhārī, Brough adds a question mark as the chapter title is unsure) and *Apramāda* (Udānavarga), presumably because of the occurrence of *pamatta* in 3c).
- 5 & 6, which are a pair, are concerned with the aloofness of the true *Brāhmaṇa*, and might have been better placed in the *Brāhmaṇavagga*.
- 7 - 12 form a sequence in Pāḷi, Gāndhārī (*Maguvaga*), & Udānavarga (*Smṛtivarga*), and the last 3 verses are a sequence in Patna (*Khāntivarggaḥ*). As the first verse mentions contemplation of the *Buddha*, it might have been possible to place them in the *Buddhavagga*.
- 16, with its mention of *damayam attānaṁ*, could have found a place in the *Attavagga*.

5. Summary and Conclusion

We have now examined the Dhammapada collection from the point of view of its chapter titles, specific contents, and organisational principles. Anyone even glancing at these tables, I think, will be driven to the following conclusion, which was noted by Brough a long time ago:[26] it is really impossible that there could have been a primitive Dhammapada, from which the others have evolved by way of addition and rearrangement, this theory simply would not be able to account for the similarities and divergences that now exist between the four collections.

Although there is some correspondence between the chapter titles in the four collections, there is virtually no agreement, and certainly no regular agreement, about the contents of the chapters. As with the Udāna,[27] it appears that the two main guiding principles must have been word-collocation and secondarily, thematic considerations.[28] Half of the chapters show keyword collocation, provided we accept that verses sometimes come into the collections in pairs or even longer sequences, and a number of the others have collocation as a subsidiary organisational principle.

We can note that a collection of Dhamma verses does seem to be well-established, as well as the idea of collecting them under rubrics and dividing them into vaggas. It appears, therefore, that there must originally have been the *idea* of a collection of Dhamma verses, grouped around certain general themes, which were perhaps at first suggested by a number of the verses having keyword collocation. They must then have been collected and organised by different readactors working more or less independently in the different schools.

---

[26] See his Introduction to *The Gāndhārī Dharmapada*, pg 26 ff. Brough only had the Pāḷi, Gāndhārī and Udānavarga to compare, but his conclusions still hold true after the publication of the Patna Dharmapada.

[27] See my Comparison of the Pāḷi Udānas and the Sanskrit Udānavarga www.ancient-buddhist-texts.net\Buddhist-Texts\C2-Udana-Parallels\index.htm.

[28] These are not the same thing, though they do, of course, overlap - very often the verses collected by collocation do not have a theme as such running through them, whereas those collected by theme do not necessarily have a keyword repeated in the verses.

It is noticeable that a number of the well-established chapter titles, such as *Appamāda, Citta, Bāla, Bhikkhu, & Brāhmaṇa* are also the ones showing strong keyword-collocation, and it is tempting to see a small original collection of material. But this may not be due to there being a primitive collection, but owing to the frequency of the verses having these keywords, and the then obvious choice for the title.

To reinforce this, we may note that some of the chapters in the Pāḷi, like the *Lokavagga* and *Buddhavagga*, which show collocation throughout, do not appear as chapter titles in the other collections;[29] and on the other hand some of the chapter headings that show poor collocation in their contents, such as the *Taṇhāvagga* & *Maggavagga,* appear in all the collections.

It is interesting in this regard to compare the Dhammapada with some of the other collections in the Tipiṭaka, where the criterion has sometimes been length (*Dīgha*, *Majjhima*), or theme (*Saṁyutta*), or numbers (*Aṅguttara*), but where the exact contents that have been collected and organised under these rubrics appears to have been similarly fluid amongst the various schools that arose after the *parinibbāna* of the Buddha.

In the light of this it may be suggested that what was established at the 1st Council was not a Canon as such, but a set of baskets (*piṭaka*) for the collection of the materials that were being memorised and passed on from teacher to pupil; and that the eventual contents of these baskets, was very much according to the recensions made in the various schools, which were more or less separated in time and location.

Ānandajoti Bhikkhu,
November 2004

[29] That is, as we now have them, it is possible that Gāndhārī did contain one or both of these rubrics, but that they have been lost.

Part 2: The Comparative Dhammapada

Pāḷi
Namo tassa Bhagavato Arahato
Sammāsambuddhassa

Patna
siddhaṁ namaḥ
sarvabuddhadharmmāryyasaṁghebhyaḥ

Udānavarga
siddham

1: Yamakavagga

Pāḷi 1 [1.1] Yamaka
manopubbaṅgamā dhammā,
manoseṭṭhā manomayā,
manasā ce paduṭṭhena
bhāsati vā karoti vā,
tato naṁ dukkham anveti
cakkaṁ va vahato padaṁ.

Patna 1 [1.1] Jama
manopūrvvaṁgamā dhammā
manośreṣṭhā manojavā |
manasā ca praduṣṭena
bhāṣate vā karoti vā |
tato naṁ dukham anneti
cakram vā vahato padaṁ ||

Gāndhārī 201 [13.1] Yamaka
maṇopuvagama dhama
maṇośeṭha maṇojava
maṇasa hi praduṭheṇa
bhaṣadi *va* karodi va
tado ṇa duhu amedi
cako va vahaṇe pathi.

Udānavarga 31.23 Citta
manaḥpūrvaṅgamā dharmā
manaḥśreṣṭhā manojavā*ḥ* |
manasā hi praduṣṭena
bhāṣate vā karoti vā |
tatas taṁ duḥkham anveti
cakraṁ vā vahataḥ padam *//*

Mahā-karmavibhaṅga XXV
manaḥpūrvaṅgamā dharmā
manaḥśreṣṭhā manojavāḥ
manasā cet praduṣṭena
bhāṣate vā karoti vā
tatas taṁ duḥkham anveti
cakraṁ vā vahataḥ padam

* * * * *

Pāḷi 2 [1.2] Yamaka
manopubbaṅgamā dhammā,
manoseṭṭhā manomayā,
manasā ce pasannena
bhāsati vā karoti vā,
tato naṁ sukham anveti
chāyā va anapāyinī.

Patna 2 [1.2] Jama
ma*nopūrvvaṁ*gamā dhammā
manośreṣṭhā manojavā |
manasā ca prasannena
bhāṣate vā karoti vā |
tato naṁ sukham anneti
cchāyā vā anapāyinī ||

Gāndhārī 202 [13.2] Yamaka
maṇopuvagama dhama
maṇośeṭha maṇojava
maṇasa hi prasaneṇa
bhaṣadi va karodi va
tado ṇa suhu amedi
chaya va aṇukamiṇi.

Udānavarga 31.24 Citta
manaḥpūrvaṅgamā dharmā
manaḥśreṣṭhā manojavāḥ *|*
manasā hi prasannena
bhāṣate vā karoti vā |
tatas taṁ sukham anveti
cchāy*ā* vā hy anugāminī *||*

Mahā-karmavibhaṅga XXV
manaḥpūrvaṅgamā dharmā
manaḥśreṣṭhā manojavāḥ
manasā cet prasannena
bhāṣate vā karoti vā
tatas taṁ sukham anveti
chāyā vā anuyāyinī

Pāḷi 3 [1.3] Yamaka
akkocchi maṁ avadhi maṁ
ajini maṁ ahāsi me,
ye ca taṁ upanayhanti
veraṁ tesaṁ na sammati.

Patna 5 [1.5] Jama
ākrośi maṁ avadhi maṁ
ajini maṁ ahāsi me |
ye tāni upanahyanti
veraṁ tesaṁ na śāmyati ||

Udānavarga 14.9 Droha
ākrośan mā*m avocan mām*
*ajayan mām a*jāpay*e*t *|*
atra ye hy upanahyanti
vairaṁ teṣāṁ na śāmyati *||*

Mūlasarvāstivādivinaya (Gilgit III.ii.184)
ākrośan mām avocan mām
ajayan mām ahāpayan |
atra ye upanahyanti
vairaṁ teṣāṁ na śāmyati ||

* * * * *

Pāḷi 4 [1.4] Yamaka
akkocchi maṁ avadhi maṁ
ajini maṁ ahāsi me,
ye taṁ na upanayhanti
veraṁ tesūpasammati.

Patna 6 [1.6] Jama
ākro*śi maṁ* avadhi maṁ
ajini maṁ ahāsi me |
ye tāni nopanahyanti
veraṁ tesaṁ upaśāmyati ||

Udānavarga 14.10 Droha
ākrośan mām avocan mām
ajayan mām ajāpayet *|*
atra ye nopanahyanti
vairaṁ teṣāṁ praśāmyati *||*

Mūlasarvāstivādivinaya (Gilgit III.ii.184)
ākrośan mām avocan mām
ajayan mām ahāpayan |
atra ye nopanahyanti
vairaṁ teṣāṁ praśāmyati ||

* * * * *

Pāḷi 5 [1.5] Yamaka
na hi verena verāni
sammantīdha kudācanaṁ,
averena ca sammanti,
esa dhammo sanantano.

Patna 253 [14.15] Khānti
na hi vereṇa verāṇi
śāmantīha kadācanaṁ |
avereṇa tu śāmaṁti
esa dhaṁmo sanātano ||

Udānavarga 14.11 Droha
na hi vaireṇa vairāṇi
śāmyantīha kadā cana |
kṣāntyā vairāṇi śāmyanti
eṣa dharmaḥ sanātanaḥ //

Mūlasarvāstivādivinaya (Gilgit III.ii.184)
na hi vaireṇa vairāṇi
śāmyantīha kadācana |
kṣāntyā vairāṇi śāmyanti
eṣa dharmaḥ sanātanaḥ ||

* * * * *

Pāḷi 6 [1.6] Yamaka
pare ca na vijānanti
mayam ettha yamāmase,
ye ca tattha vijānanti
tato sammanti medhagā.

Patna 254 [14.16] Khānti
pare ca na vijānaṁti
vayam ettha jayāmatha |
ye ca tattha vijānaṁti
tato śāṁmaṁti medhakā ||

Mūlasarvāstivādivinaya (Gilgit III.ii.183)
pare 'tra na vijānanti
vayam atrodyamāmahe |
atra ye tu vijānanti
teṣāṁ śāmyanti medhakāḥ ||

* * * * *

Pāḷi 7 [1.7] Yamaka
subhānupassiṁ viharantaṁ
indriyesu asaṁvutaṁ,
bhojanamhi amattaññuṁ,
kusītaṁ hīnavīriyaṁ,
taṁ ve pasahati māro
vāto rukkhaṁ va dubbalaṁ.

Patna 7 [1.7] Jama
śubhā 'nupaśśiṁ viharantaṁ
indriyesu asaṁvr̥taṁ |
*bhojana*mhi amāttaṁñū
kuśīdaṁ hīnavīriyaṁ ||
taṁ ve prasahate māro
vāto rukkham va dubbalaṁ |

Gāndhārī 217 [13.17] Yamaka
śuhaṇupaśi viharadu
idrieṣu asavudu
bhoyaṇasa amatraño
kusidu hiṇaviryava
ta gu prasahadi raku
vadu rakhkṣa ba drubala.

Udānavarga 29.15 Yuga
śubhānudarśinaṁ nityam
indriyaiś cāpy asaṁvr̥tam /
bhojane cāpy amātrajñaṁ
*h*īnaṁ jāgarikāsu ca |
taṁ vai prasahate rāgo
vāto vr̥kṣam ivābalam //

* * * * *

Pāḷi 8 [1.8] Yamaka
asubhānupassiṁ viharantaṁ
indriyesu susaṁvutaṁ,
bhojanamhi ca mattaññuṁ,
saddhaṁ āraddhavīriyaṁ,
taṁ ve nappasahati māro
vāto selaṁ va pabbataṁ.

Patna 8 [1.8] Jama
aśubhānupaśśiṁ viharantaṁ
indriyeṣu susaṁvr̥taṁ ||
bhojanamhi ca mā. . .
. . .ddhaṁ āraddhavīriyaṁ |
taṁ ve na prasahate māro
vāto śelaṁ va parvvataṁ ||

Gāndhārī 218 [13.18] Yamaka
aśuhaṇupaśi viharadu
idrieṣu sisavudu
bhoyaṇasa ya matraño
ṣadhu aradhaviryava
ta gu na prasahadi raku
vadu śela va parvada.

Udānavarga 29.16 Yuga
aśubhānudarśinaṁ nityam
indriyaiś ca susaṁvr̥tam /
bhojane cāpi mātrajñaṁ
yuktaṁ jāgarikāsu ca |
taṁ na prasahate rāgo
vātaḥ śailam iva sthiram //

* * * * *

Pāḷi 9 [1.9] Yamaka
anikkasāvo kāsāvaṁ
yo vatthaṁ paridahessati,
apeto damasaccena
na so kāsāvam arahati.

Patna 94 [6.11] Śoka
anikkaṣāyo kāṣāyaṁ
yo vastaṁ paridhehiti |
apeto damasaccena
na so kāṣāyam arihati ||

Gāndhārī 192 [12.11] Thera
anikaṣayu kaṣaya
yo vastra parihasidi
avedu damasoraca
na so kaṣaya arahadi.

Udānavarga 29.7 Yuga
aniṣkaṣāyaḥ kāṣāyaṁ
yo vastraṁ paridhāsyati |
apetadamasauratyo
nāsau kāṣāyam arhati ||

* * * * *

Pāḷi 10 [1.10] Yamaka
yo ca vantakasāvassa
sīlesu susamāhito,
upeto damasaccena
sa ve kāsāvam arahati.

Patna 95 [6.12] Śoka
yo tu vāntakaṣāyassa
śīlehi susamāhito |
upeto damasaccena
sa ve kāṣāyam arihati ||

Gāndhārī 193 [12.12] Thera
yo du vadakaṣayu
śileṣu susamahidu
uvedu damasoraca
so du kaṣaya arahadi.

Udānavarga 29.8 Yuga
yas tu vāntakaṣāyaḥ syāc
chīleṣu susamāhitaḥ /
upetadamasauratyaḥ
sa vai kāṣāyam arhati //

* * * * *

Pāḷi 11 [1.11] Yamaka
asāre sāramatino
sāre cāsāradassino,
te sāraṁ nādhigacchanti
micchāsaṅkappagocarā.

Patna 171 [10.15] Mala
asāre sāramatino
sāre cā ’sārasaṁñino |
te sāran nādhigacchanti
micchasaṁkappagocarā ||

Gāndhārī 213 [13.13] Yamaka
asari saravadiṇo
sari asaradaśiṇo
te sara nadhikachadi
michasaggapagoyara.

Udānavarga 29.3 Yuga
asāre sāramatayaḥ
sāre cāsārasaṁjñinaḥ /
te sāraṁ nādhigacchanti
mithyāsaṁkalpagocarāḥ //

* * * * *

Pāḷi 12 [1.12] Yamaka
sārañ ca sārato ñatvā
asārañ ca asārato,
te sāraṁ adhigacchanti
sammāsaṅkappagocarā.

Gāndhārī 214 [13.14] Yamaka
sara du saradu ñatva
asara ji asarado
te sara adhikachadi
samesagapagoyara.

Patna 172 [10.16] Mala
sārañ ca sārato ññāttā
asārañ ca asārato |
te sāram adhigacchanti
saṁmasaṁkappagocarā ||

Udānavarga 29.4 Yuga
sāraṁ tu sārato jñātvā
hy asāraṁ cāpy asārataḥ /
te sāram adhigacchanti
samyaksaṁkalpagocarāḥ //

* * * * *

Pāḷi 13 [1.13] Yamaka
yathā agāraṁ ducchannaṁ
vuṭṭhī samativijjhati,
evaṁ abhāvitaṁ cittaṁ
rāgo samativijjhati.

Gāndhārī 219 [13.19] Yamaka
yadha akara druchana
vuṭhi samadibhinadi
emu arakṣida cata
raku samadibhinadi.

Patna 351 [19.10] Citta
yathā agāraṁ ducchannaṁ
vaṭṭhī samitivijjhati |
evaṁ abhāvitaṁ cittaṁ
rāgo samitivijjhati ||

Udānavarga 31.11 Citta
yathā hy agāraṁ ducchannaṁ
vr̥ṣṭiḥ samatibhindati |
evaṁ hy abhāvitaṁ cittaṁ
rāgaḥ samatibhindati //

* * * * *

Pāḷi 14 [1.14] Yamaka
yathā agāraṁ succhannaṁ
vuṭṭhī na samativijjhati,
evaṁ subhāvitaṁ cittaṁ
rāgo na samativijjhati.

Gāndhārī 220 [13.20] Yamaka
yadha akara suchana
vuṭhi na samadibhinadi
emu surakṣida cita
raku na samadibhinadi.

Patna 352 [19.11] Citta
yathā agāraṁ succhannaṁ
vaṭṭhī na samitivijjhati |
evaṁ subhāvitaṁ cittaṁ
rāgo na samitivijjhati ||

Udānavarga 31.17 Citta
yathā hy agāraṁ succhannaṁ
vr̥ṣṭir na vyatibhindati |
evaṁ subhāvitaṁ cittaṁ
rāgo na vyatibhindati //

* * * * *

Pāḷi 15 [1.15] Yamaka
idha socati pecca socati,
pāpakārī ubhayattha socati,
so socati so vihaññati
disvā kammakiliṭṭham attano.

Patna 3 [1.3] Jama
iha śocati precca śocati
pāpakam*mo ubhaya*ttha śocati |
so śocati so vihaṁnyati
dr̥ṣṭā kammakileśam āttano ||

Gāndhārī 205 [13.5] Yamaka
idha śoyadi preca śoyadi
pavakamu duhayatra śoyadi
so śoyadi so vihañadi
diṣpa kamu kiliṭha atvaṇo.

Udānavarga 28.34 Pāpa
iha śocati pretya śocati
pāpakarmā hy ubhayatra śocati |
sa hi śocati sa praśocati
dr̥ṣṭvā karma hi kliṣṭam ātmanaḥ //

* * * * *

Pāḷi 16 [1.16] Yamaka
idha modati pecca modati,
katapuñño ubhayattha modati,
so modati so pamodati
disvā kammavisuddhim attano.

Patna 4 [1.4] Jama
iha nandati precca nandati
katapuṁño ubhayattha nandati |
so nandati . . . . . .dati
dr̥ṣṭā kammaviśuddhim āttano ||

Gāndhārī 206 [13.6] Yamaka
idha nanadi preca nanadi
puñakamo duhayatra nanadi
so nanadi so pramodadi
diṣpa kamu viśudhu atvaṇo.

Udānavarga 28.35 Pāpa
iha nandati pretya nandati
kr̥tapuṇyo hy ubhayatra nandati |
sa hi nandati sa pramodate
dr̥ṣtvā karma hi viśuddham ātmanaḥ //

* * * * *

Pāḷi 17 [1.17] Yamaka
idha tappati pecca tappati,
pāpakārī ubhayattha tappati,
pāpaṁ me katan ti tappati,
bhiyyo tappati duggatiṁ gato.

* * * * *

Pāḷi 18 [1.18] Yamaka
idha nandati pecca nandati,
katapuñño ubhayattha nandati,
puññaṁ me katan ti nandati,
bhiyyo nandati suggatiṁ gato.

* * * * *

Pāḷi 19 [1.19] Yamaka
bahum pi ce sahitaṁ bhāsamāno,
na takkaro hoti naro pamatto,
gopo va gāvo gaṇayaṁ paresaṁ,
na bhāgavā sāmaññassa hoti.

Patna 290 [16.13] Vācā
bahuṁ pi ce sahitaṁ bhāṣamāno
na takkaro hoti naro pramatto |
gopo va gāvo gaṇayaṁ paresaṁ
na bhāgavā śāmaṇṇassa hoti ||

Gāndhārī 190 [12.9] Thera
baho bi ida sahida bhaṣamaṇa
na takaru bhodi naru pramatu
govo va gaü gaṇaü pareṣa
na bhakava ṣamañathasa bhodi .

Udānavarga 4.22 Apramāda
subahv apīha sahitaṁ bhāṣamāṇo
na tatkaro bhavati naraḥ pramattaḥ /
gopaiva gāḥ saṁgaṇayaṁ pareṣāṁ
na bhāgavāṁ cchrāmaṇyārthasya bhavati //

* * * * *

Pāḷi 20 [1.20] Yamaka
appam pi ce sahitaṁ bhāsamāno,
dhammassa hoti anudhammacārī,
rāgañ ca dosañ ca pahāya mohaṁ,
sammappajāno suvimuttacitto,
anupādiyāno idha vā huraṁ vā,
sa bhāgavā sāmaññassa hoti.

Patna 291 [16.14] Vācā
appaṁ pi ce sahitaṁ bhāṣamāno
dhammassa hoti anudhammacārī |
rāgaṁ ca doṣaṁ ca prahāya mohaṁ
vimuttacitto akhilo akaṁcho |
anupādiyāno iha vā hure vā
sa bhāgavā śāmannassa hoti ||

Gāndhārī 191 [12.10] Thera
apa bi ida sahida bhaṣamaṇa
dhamasa bhod*i* aṇudha*ma*cari
aṇuvad*i*aṇu idha va horo va
so bhakava ṣamañathasa bhodi.

Udānavarga 4.23 Apramāda
alpam api cet sahitaṁ bhāṣamāṇo
dharmasya bhavati hy anudharmacārī |
rāgaṁ ca doṣaṁ ca tathaiva mohaṁ
prahāya bhāgī śrāmaṇyārthasya bhavati //

Yamakavaggo paṭhamo.

2. Appamādavagga

Pāḷi 21 [2.1] Appamāda
appamādo amatapadaṁ,
pamādo maccuno padaṁ,
appamattā na mīyanti,
ye pamattā yathā matā.

Patna 14 [2.1] Apramāda
apramādo amatapadaṁ
pramādo maccuno padaṁ |
apramattā na mrīyanti
ye pramattā yathā matā ||

Gāndhārī 115 [7.6] Apramadu
apramadu amudapada
pramadu mucuṇo pada
apramata na miyadi
ye pramata yadha mudu.

Udānavarga 4.1 Apramāda
apramādo hy amṛtapadaṁ
pramādo mṛtyunaḥ padam /
apramattā na mriyante
ye pramattāḥ sadā mṛtāḥ //

* * * * *

Pāḷi 22 [2.2] Appamāda
etaṁ visesato ñatvā
appamādamhi paṇḍitā,
appamāde pamodanti,
ariyānaṁ gocare ratā.

Patna 15 [2.2] Apramāda
etaṁ viśeṣataṁ nyāttā
apramādamhi paṇḍitā |
apramāde pramodanti
ayirāṇāṁ gocare ratā ||

Gāndhārī 116 [7.7] Apramadu
eda viśeṣadha ñatva
apramadasa paṇido
apramadi pramodia
ariaṇa goyari rado.

Udānavarga 4.2 Apramāda
etāṁ viśeṣatāṁ jñātvā
hy apramādasya paṇḍitaḥ /
apramādaṁ pram*u*dyeta
nityam āryaḥ svagocaram //

* * * * *

Pāḷi 23 [2.3] Appamāda
te jhāyino sātatikā,
niccaṁ daḷhaparakkamā,
phusanti dhīrā nibbānaṁ,
yogakkhemaṁ anuttaraṁ.

Patna 16 [2.3] Apramāda
te jhāyino sātatikā
niccaṁ dr̥ḍhaparākramā |
phusanti dhīrā nibbāṇaṁ
yogacchemaṁ anuttaraṁ ||

Udānavarga 4.3 Apramāda
apramattāḥ sātatikā
nityaṁ dr̥ḍhaparākramāḥ /
spr̥śanti dhīrā nirvāṇaṁ
yogakṣemam anuttaram //

* * * * *

Pāḷi 24 [2.4] Appamāda
uṭṭhānavato satīmato,
sucikammassa nisammakārino,
saññatassa ca dhammajīvino,
appamattassa yasobhivaḍḍhati.

Patna 28 [2.15] Apramāda
uṭṭhāṇavato satīmato
śucikammassa niśāmmakāriṇo |
saṁyyatassa ca dhammajīvino
apramattassa yaśo 'ssa vaddhati ||

Gāndhārī 112 [7.3] Apramadu
uṭ́haṇamado svadimado
suyikamasa niśamacariṇo
sañadasa hi dhamajiviṇo
apramatasa yaśidha vaḍhadi.

Udānavarga 4.6 Apramāda
utthānavataḥ smr̥tātmanaḥ
[śubhacittasya niśāmyacāriṇaḥ] /
saṁyatasya hi dharmajīvino
hy apramattasya yaśo 'bhivardhate //

* * * * *

Pāḷi 25 [2.5] Appamāda
uṭṭhānenappamādena
saṁyamena damena ca,
dīpaṁ kayirātha medhāvī,
yaṁ ogho nābhikīrati.

Patna 29 [2.16] Apramāda
uṭṭhāṇenā ’pramādena
saṁyyamena damena ca |
dīpaṁ kayirātha medhāvī
yam ogho nādhipūrati ||

Gāndhārī 111 [7.2] Apramadu
uṭhaṇeṇa apramadeṇa
sañameṇa dameṇa ca
divu karodi medhavi
ya jara nabhimardadi.

Udānavarga 4.5 Apramāda
utthānenāpramādena
saṁyamena damena ca |
dvīpaṁ karoti medhāvī
tam ogho nābhimardati //

* * * * *

Pāḷi 26 [2.6] Appamāda
pamādam anuyuñjanti
bālā dummedhino janā,
appamādañ ca medhāvī
dhanaṁ seṭṭhaṁ va rakkhati.

Patna 17 [2.4] Apramāda
pramādam anuyuñjanti
bālā dummedhino janā |
apramādan tu medhāvī
dhanaṁ śreṣṭhaṁ va rakkhati ||

Gāndhārī 117 [7.8] Apramadu
pramada aṇuyujadi
bala drumedhiṇo jaṇa
apramada du medhavi
dhaṇa śeṭhi va rakṣadi.

Udānavarga 4.10 Apramāda
pramādam anuvartante
bālā durmedhaso janāḥ /
apramādaṁ tu medhāvī
dhanaṁ śreṣṭhīva rakṣati //

* * * * *

Pāḷi 27 [2.7] Appamāda
mā pamādam anuyuñjetha
mā kāmaratisanthavaṁ,
appamatto hi jhāyanto
pappoti vipulaṁ sukhaṁ.

Gāndhārī 129 [7.20] Apramadu
[apramadi pramodia]
ma gamiradisabhamu
apramato hi jayadu
[viśeṣa adhikachadi.]

Udānavarga 4.12 Apramāda
pramādaṁ nānuyujyeta
na kāmaratisaṁstavam /
apramattaḥ sadā dhyāyī
prāpnute hy acalaṁ sukham //

Gāndhārī 134 [7.25] Apramaduvaga
[naï pramadasamayu
aprati asavakṣayi]
apramato hi jayadu
pranodi paramu sukhu.

* * * * *

Pāḷi 28 [2.8] Appamāda
pamādaṁ appamādena
yadā nudati paṇḍito,
paññāpāsādam āruyha,
asoko sokiniṁ pajaṁ,
pabbataṭṭho va bhummaṭṭhe
dhīro bāle avekkhati.

Patna 19 [2.6] Apramāda
pramādam apramādena
yadā nudati paṇḍito |
praṁñāprāsādam āruyha
aśoko śokiniṁ prajāṁ |
parvvataṭṭho va bhoma 'ṭṭhe
dhīro bāle avecchati ||

Gāndhārī 119 [7.10] Apramadu
pramadu apramadeṇa
yadha nudadi paṇidu
prañaprasada aruśu
aśoka śoiṇo jaṇa
pravadaṭ́ho va bhumaṭ́ha
dhiru bala avekṣidi.

Udānavarga 4.4 Apramāda
pramādam apramādena
yadā nudati paṇḍitaḥ /
prajñāprāsādam āruhya
tv aśokaḥ śokinīṁ prajām |
parvatasthaiva bhūmisthāṁ
dhīro bālān avekṣate //

* * * * *

Pāḷi 29 [2.9] Appamāda
appamatto pamattesu,
suttesu bahujāgaro,
abalassaṁ va sīghasso
hitvā yāti sumedhaso.

Patna 18 [2.5] Apramāda
apramatto pramattesu
suttesu bahujāgaro |
abalāśśam va śīghrāśśo
hettā yāti sumedhaso ||

Gāndhārī 118 [7.9] Apramadu
apramatu pramateṣu
suteṣu bahojagaru
avalaśa va bhadraśu
hitva yadi sumedhasu.

Udānavarga 19.4 Aśva
apramattaḥ prama*tteṣu*
*supteṣu bahu*jāgaraḥ /
abalāśv*a* iva bhadrāśvaṁ
hitvā yāti sumedhasam //

* * * * *

Pāḷi 30 [2.10] Appamāda
appamādena maghavā
devānaṁ seṭṭhataṁ gato,
appamādaṁ pasaṁsanti,
pamādo garahito sadā.

Gāndhārī 120 [7.11] Apramadu
apramadeṇa makavha
devaṇa samidhi gadu
apramada praśaȷ̄adi
pramadu gara hidu sada.

Udānavarga 4.24 Apramāda
apramādaṁ praśaṁsanti
pramādo garhitaḥ sadā |
apramādena maghavāṁ
devānāṁ śreṣṭhatāṁ gataḥ //

* * * * *

Pāḷi 31 [2.11] Appamāda
appamādarato bhikkhu,
pamāde bhayadassivā,
saṁyojanaṁ aṇuṁ thūlaṁ
ḍahaṁ aggīva gacchati.

Patna 23 [2.10] Apramāda
apramādagaru bhikkhū
pramāde bhayadaṁśino
saṁyojanam aṇutthūlaṁ
dahaṁ aggīva gacchati |

Gāndhārī 74 [2.24] Bhikhu
apramadaradu yo bhikhu
pramadi bhayada*śima*
sañoyaṇa *aṇu*thu*l*a
ḍahu agi va gachadi.

Udānavarga 4.29 Apramāda
apramādarato bhikṣuḥ
pramāde bhayadarśakaḥ /
saṁyojanam aṇusthūlaṁ
dahann agnir iva gacchati ||

* * * * *

Pāḷi 32 [2.12] Appamāda
appamādarato bhikkhu,
pamāde bhayadassivā,
abhabbo parihānāya,
nibbānasseva santike.

Patna 22 [2.9] Apramāda
apramādagaru bhikkhū
pramāde bhayadaṁśino |
abhavvo parihāṇāya
nibbāṇasseva santike ||

Gāndhārī 73 [2.23] Bhikhu
apramadaradu yo bhikhu
pramadi bhayadaśima
abhavu parihaṇaï
nivaṇaseva sadii.

Udānavarga 4.32 Apramāda
apramādarato bhikṣuḥ
pramāde bhayadarśakaḥ /
abhavyaḥ parihāṇāya
nirvāṇasyaiva so 'ntike //

Appamādavaggo dutiyo.

3. Cittavagga

Pāḷi 33 [3.1] Citta
phandanaṁ capalaṁ cittaṁ
dūrakkhaṁ dunnivārayaṁ,
ujuṁ karoti medhāvī
usukāro va tejanaṁ.

Patna 342 [19.1] Citta
phandanaṁ capalaṁ cittaṁ
durakkhaṁ dunnivārayaṁ |
ujjuṁ karoti medhāvī
uṣukāro va tejanā ||

Gāndhārī 136 [8.2] Cita
phanaṇa cavala cita
druraksa drunivaraṇa
u . . . .
. . . .

Udānavarga 31.8 Citta
spandanaṁ capalaṁ cittaṁ
durakṣyaṁ durnivāraṇam /
r̥juṁ karoti medhāvī
iṣukāra iva tejasā ||

* * * * *

Pāḷi 34 [3.2] Citta
vārijo va thale khitto
okam okata’ ubbhato,
pariphandatidaṁ cittaṁ
māradheyyaṁ pahātave.

Gāndhārī 137b [8.?] Citavaga
vario va thale kṣit*o*
. . . .
. . . .
. . . .

Patna 343 [19.2] Citta
vārijo va thale khitto
okamokātu ubbhato |
pariphandatimaṁ cittaṁ
māradheyaṁ prahātaye ||

Udānavarga 31.2 Citta
vārijo vā sthale kṣipta
okād oghāt samuddhṛta*ḥ |*
parispandati vai cittaṁ
māradheyaṁ prahātavai ||

* * * * *

Pāḷi 35 [3.3] Citta
dunniggahassa lahuno
yatthakāmanipātino,
cittassa damatho sādhu,
cittaṁ dantaṁ sukhāvahaṁ.

Patna 345 [19.4] Citta
dunniggrahassa laghuno
yatthakāmanipātino |
cittassa damatho sādhu
cittaṁ dāntaṁ sukhāvahaṁ ||

Udānavarga 31.1 Citta
durnigrahasya laghuno
yatrakāmanipātinaḥ *|*
cittasya damanaṁ sādhu
cittaṁ dāntaṁ sukhāvaham ||

* * * * *

Pāḷi 36 [3.4] Citta
sududdasaṁ sunipuṇaṁ
yatthakāmanipātinaṁ,
cittaṁ rakkhetha medhāvī,
cittaṁ guttaṁ sukhāvahaṁ.

Patna 346 [19.5] Citta
sududdaśaṁ sunipuṇaṁ
yatthakāmanipātinaṁ |
cittaṁ rakkheya medhāvī
tad<a>hi guttaṁ sukhāvahaṁ ||

* * * * *

Pāḷi 37 [3.5] Citta
dūraṅgamaṁ ekacaraṁ
asarīraṁ guhāsayaṁ,
ye cittaṁ saññam essanti
mokkhanti mārabandhanā.

Gāndhārī 137a [8.?] Citavaga
duraga*ma* eka
. . . .
. . . .
. . . .

Patna 344 [19.3] Citta
dūraṁgamaṁ ekacaraṁ
aśarīraṁ guhāśayaṁ |
ye cittaṁ saṁyyamehinti
mokkhaṁte mārabaṁdhanā ||

Udānavarga 31.8A Citta
dūraṁgamam ekacaram
aśarīraṁ guhāśayam |
ye cittaṁ damayiṣyanti
vimokṣyante mahābhayāt ||

Pāḷi 38 [3.6] Citta
anavaṭṭhitacittassa
saddhammaṁ avijānato,
pariplavapasādassa
paññā na paripūrati.

Patna 335 [18.9] Dadantī
anavaṭṭhitacittassa
saddhaṁmam avijānato |
pāriplavaprasādassa
praṁñā na paripūrati ||

Gāndhārī 137c [8.?] Citavaga
aṇunaṭ́hidacitasa
. . . .
. . . .
. . . .

Udānavarga 31.28 Citta
anavasthitacittasya
saddharmam avijānataḥ |
pāriplavaprasādasya
prajñā na paripūryate //

* * * * *

Pāḷi 39 [3.7] Citta
anavassutacittassa
ananvāhatacetaso,
puññapāpapahīnassa
natthi jāgarato bhayaṁ.

Patna 347 [19.6] Citta
anaprāśrayamāṇassa
ananvāhatacetaso |
[hettā kallāṇapāpāni]
nāsti jāgarato bhayaṁ ||

Gāndhārī 137d [8.?] Citavaga
aṇuvaṣudacita*sa*
. . . .
. . . .
. . . .

Udānavarga 28.6 Pāpa
anavasrutacittasya
tv anunnaha*n*acetasaḥ /
puṇyapāpaprahīṇasya
nāsti durgatito bhayam //

* * * * *

Pāḷi 40 [3.8] Citta
kumbhūpamaṁ kāyam imaṁ viditvā,
nagarūpamaṁ cittam idaṁ ṭhapetvā,
yodhetha māraṁ paññāvudhena,
jitañ ca rakkhe anivesano siyā.

Patna 350 [19.9] Citta
kuṁbhopamaṁ kāyam imaṁ vidittā
nagaropamaṁ cittam adhiṣṭhihittā |
yodheya māraṁ praṁñāyudhena
jitaṁ ca rakkhe aniveśano siyā ||

Gāndhārī 138b. [8.?] Cita
kummovamu ka*ya* . .
. . . .
. . . .
. . . .

Udānavarga 31.35 Citta
kumbhopamaṁ kāyam imaṁ viditvā
nagaropamaṁ cittam adhiṣṭhitaṁ ca |
yudhyeta māraṁ prajñāyudhena
jitaṁ ca rakṣed aniveśanaḥ syāt //

* * * * *

Pāḷi 41 [3.9] Citta
aciraṁ vatayaṁ kāyo
paṭhaviṁ adhisessati,
chuddho apetaviññāṇo
niratthaṁ va kaliṅgaraṁ.

Patna 349 [19.8] Citta
acirā vata ayaṁ kāyo
paṭhaviṁ abhiśehiti |
chū*d*o apetaviṁnyāṇo
nirātthaṁ vā kaṭiṁgaraṁ ||

Gāndhārī 153 [10.19] Jara
ayireṇa vadaï kayu
paḍhaï vari śaïṣadi
tuchu *avaka*daviñaṇa
niratha ba kaḍiggara.

Udānavarga 1.35 Anitya
aciraṁ bata kāyo 'yaṁ
pr̥thivīm adhiśeṣyate |
śunyo vyapetavijñāno
nirastaṁ vā kaḍaṅgaram ||

* * * * *

Pāḷi 42 [3.10] Citta
diso disaṁ yantaṁ kayirā
verī vā pana verinaṁ
micchāpaṇihitaṁ cittaṁ
pāpiyo naṁ tato kare.

Udānavarga 31.9 Citta
[na dveṣī dveṣiṇaḥ kuryād]
vairī vā vairiṇo hitam |
mithyāpraṇihitaṁ cittaṁ
[yat kuryād ātmanātmanaḥ] ||

* * * * *

Pāḷi 43 [3.11] Citta
na taṁ mātā pitā kayirā
aññe vā pi ca ñātakā
sammāpaṇihitaṁ cittaṁ
seyyaso naṁ tato kare.

Udānavarga 31.10 Citta
na taṁ mātā pitā vāpi
kuryāj jñātis tathāparaḥ |
samyakpraṇihitaṁ cittaṁ
[yat kuryād dhitam ātmanaḥ] ||

Cittavaggo tatiyo.

4. Pupphavagga

Pāḷi 44 [4.1] Puppha
ko imaṁ paṭhaviṁ vicessati
yamalokañ ca imaṁ sadevakaṁ.
ko dhammapadaṁ sudesitaṁ,
kusalo puppham ivappacessati.

Patna 131 [8.11] Puṣpa
ko imaṁ paṭhaviṁ vijehiti
yamalokaṁ va imaṁ sadevakaṁ |
ko dhammapade sudeśite
kuśalo puṣpam iva prajehiti |

Gāndhārī 301 [18.12] [Puṣpa]
. . . .
yamaloka ji ida sadevaka
ko dhamapada sudeśida
kuśala puṣa viva payeṣidi.

Udānavarga 18.1 Puṣpa
ka imāṁ pṛthivīṁ vijeṣyate
yamalokaṁ ca tathā sadevakam /
ko dharmapadaṁ sudeśitaṁ
kuśalaḥ puṣpam iva praceṣyate //

* * * * *

Pāḷi 45 [4.2] Puppha
sekho paṭhaviṁ vicessati
yamalokañ ca imaṁ sadevakaṁ.
sekho dhammapadaṁ sudesitaṁ,
kusalo puppham ivappacessati.

Patna 132 [8.12] Puṣpa
śekho paṭhaviṁ vijehiti
yamalokaṁ va imaṁ sadevakaṁ |
so dhammapade sudeśite
kuśalo puṣpam iva prajehiti ||

Gāndhārī 302 [18.13] [Puṣpa]
budhu pradha . . . ṣidi
yamaloka ji ida sadevaka
budhu dhamapada sudeśida
kuśala puṣa viva payiṣidi.

Udānavarga 18.2 Puṣpa
śaikṣaḥ pṛthivīṁ vijeṣyate
yamalokaṁ ca tathā sadevakam /
sa hi dharmapadaṁ sudeśitaṁ
kuśalaḥ puṣpam iva praceṣyate //

* * * * *

Pāḷi 46 [4.3] Puppha
pheṇūpamaṁ kāyam imaṁ viditvā,
marīcidhammaṁ abhisambudhāno,
chetvāna mārassa papupphakāni,
adassanaṁ maccurājassa gacche.

Patna 134 [8.14] Puṣpa
phenopamaṁ lokam imaṁ viditt̄ā
marīcidhammaṁ abhisaṁbudhānāṁ|
chettāna mārassa prapuṣpakāni
addaṁśanaṁ maccurājassa gacche ||

Gāndhārī 300 [18.11] [Puṣpa]
pheṇovamu kayam ida viditva
mariyi . . . . *bhu*daï
chetvaṇa marasa p*a*<*pa*>vuṣeaṇa
a . . . .

Udānavarga 18.18 Puṣpa
phenopamaṁ kāyam imaṁ viditv*ā*
marīcidharmaṁ paribudhya caiva |
chitveha mārasya tu puṣpakāṇi
tv adarśanaṁ mṛtyurājasya gacchet //

* * * * *

Pāḷi 47 [4.4] Puppha
pupphāni heva pacinantaṁ
byāsattamanasaṁ naraṁ,
suttaṁ gāmaṁ mahogho va
maccu ādāya gacchati.

Patna 128 [8.8] Puṣpa
puṣpāṇi heva pracinantaṁ
vyāsattamanasaṁ naraṁ |
suttaṁ ggrāmaṁ mahogho vā
maccu r ādāya gacchati ||

Gāndhārī 294 [18.5] [Puṣpa]
p*u*ṣa*ṇ*i *y*eva payiṇadu
vasitamaṇasa nara
sutu gamu mahoho va
a*da* . . . .

Udānavarga 18.14 Puṣpa
puṣpāṇy eva pracinvantaṁ
vyāsaktamanasaṁ naram /
suptaṁ grāmaṁ mahaughaiva
m*ṛ*tyur ādāya gacchati //

* * * * *

Pāḷi 48 [4.5] Puppha
pupphāni heva pacinantaṁ
byāsattamanasaṁ naraṁ,
atittaṁ yeva kāmesu
antako kurute vasaṁ.

Patna 129 [8.9] Puṣpa
puṣpāṇi heva pracinantaṁ
vyāsattamanasaṁ naraṁ |
asaṁpunnesu kāmesu
antako kurute vaśe ||

Udānavarga 18.15 Puṣpa
puṣpāṇy eva pracinvantaṁ
vyāsaktamanasaṁ naram /
atṛptam eva kāmeṣu
tv antakaḥ kurute vaśam //

* * * * *

Pāḷi 49 [4.6] Puppha
yathā pi bhamaro pupphaṁ
vaṇṇagandhaṁ aheṭhayaṁ
paḷeti rasam ādāya,
evaṁ gāme munī care.

Patna 127 [8.7] Puṣpa
yathā pi bhramaro puṣpā
vannagandham aheḍayaṁ |
praḍeti rasam ādāya
evaṁ ggrāme munī care ||

Gāndhārī 292 [18.3] [Puṣpa]
yatha vi bhamaru puṣpa
vaṇagana ah*e*ḍa*ï*
paridi rasam adaï
emu gami muṇi cara.

Udānavarga 18.8 Puṣpa
yathāpi bhramaraḥ puṣpād
varṇagandhāv aheṭhayan |
paraiti rasam ādāya
tathā grāmāṁ muniś caret //

* * * * *

Pāḷi 50 [4.7] Puppha
na paresaṁ vilomāni,
na paresaṁ katākataṁ,
attano va avekkheyya
katāni akatāni ca.

Gāndhārī 271 [16.13] [Prakiṇakavaga?]
na pareṣa vilomaṇi
na pareṣa kidakida
atvaṇo i samikṣea
[samaṇi viṣamaṇi ca.]

Patna 309 [17.4] Ātta
na paresaṁ vilomāni
na paresaṁ katā 'kataṁ |
āttanā ye aveccheyā
katāni akatāni ca ||

Udānavarga 18.9 Puṣpa
na pareṣāṁ vilomāni
na pareṣāṁ kr̥tākr̥tam /
ātmanas tu samīkṣeta
[samāni viṣamāni ca] ||

* * * * *

Pāḷi 51 [4.8] Puppha
yathā pi ruciraṁ pupphaṁ
vaṇṇavantaṁ agandhakaṁ,
evaṁ subhāsitā vācā
aphalā hoti akubbato.

Gāndhārī 290 [18.1] [Puṣpa]
yatha vi ruyida puṣu
vaṇamada aganaa
emu subhaṣida vaya
apha*la* . . akuvad*u*.

Patna 125 [8.5] Puṣpa
yathā pi ruciraṁ puṣpaṁ
vannavantaṁ agandhakaṁ |
evaṁ subhāṣitā vācā
aphalā hoti akurvvato ||

Udānavarga 18.6 Puṣpa
yathāpi ruciraṁ puṣpaṁ
varṇavat syād agandhavat /
eva*ṁ* subhāṣitā vācā
niṣphalāsāv akurvataḥ //

* * * * *

Pāḷi 52 [4.9] Puppha
yathā pi ruciraṁ pupphaṁ
vaṇṇavantaṁ sagandhakaṁ,
evaṁ subhāsitā vācā
saphalā hoti pakubbato.

Gāndhārī 291 [18.2] [Puṣpa]
yatha vi ruyida puṣu
vaṇamada saganaa
emu subhaṣida vaya
saphala bhodi kuvadu.

Patna 126 [8.6] Puṣpa
yathā pi ruciraṁ puṣpaṁ
vannavantaṁ sagaṁdhakaṁ |
evaṁ subhāṣitā vācā
saphalā hoti kurvvato ||

Udānavarga 18.7 Puṣpa
yathāpi ruciraṁ puṣpaṁ
varṇavat syād sugandhavat /
evaṁ subhāṣitā vācā
saphalā bhavati kurvataḥ //

* * * * *

Pāḷi 53 [4.10] Puppha
yathā pi puppharāsimhā
kayirā mālāguṇe bahū,
evaṁ jātena maccena
kattabbaṁ kusalaṁ bahuṁ.

Patna 130 [8.10] Puṣpa
yathā pi puṣparāśimhā
kayirā mālāguṇe bahū |
evaṁ jātena māccena
kātavvaṁ kuśalaṁ bahuṁ |

Gāndhārī 293 [18.4] [Puṣpa]
yada vi puṣparaśisa
kuya malaguṇa baho
emu jadeṇa maceṇa
kata*v*i . . . . . .

Udānavarga 18.10 Puṣpa
yathāpi puṣparāśibhyaḥ
kuryā*n* mālāguṇāṁ bahūn *|*
evaṁ jātena martyena
kartavyaṁ kuśalaṁ bahu ||

* * * * *

Pāḷi 54 [4.11] Puppha
na pupphagandho paṭivātameti,
na candanaṁ tagaramallikā vā,
satañ ca gandho paṭivātam eti,
sabbā disā sappuriso pavāyati.

Patna 121 [8.1] Puṣpa
na puṣpagandho paṭivātam eti
na candanaṁ tagaraṁ vāhlikaṁ vā |
satān tu gandho paṭivātam eti
sabbā diśā sappuruṣo pravāti ||

Gāndhārī 295 [18.6] [Puṣpa]
. . . . *pra*divada vayadi
na malia takar*a* canaṇa va
sadaṇa gano pradivada vaïdi
sa*rva* diśa sapuruṣo padaïdi.

Udānavarga 6.16 Śīla
na puṣpagandhaḥ prativātam eti
na vāhnijāt tagarac candanād vā |
satāṁ tu gandhaḥ prativātam eti
sarvā diśaḥ satpuruṣaḥ pravāti ||

* * * * *

Pāḷi 55 [4.12] Puppha
candanaṁ tagaraṁ vā pi,
uppalaṁ atha vassikī,
etesaṁ gandhajātānaṁ
sīlagandho anuttaro.

Patna 122 [8.2] Puṣpa
candanaṁ tagaraṁ cāpi
uppalaṁ atha vāśśikiṁ |
etesāṁ gandhajātānāṁ
śīlagandho anuttaro ||

Gāndhārī 296 [18.7] [Puṣpa]
. . . . . . *ya vi*
. . . .
. . . *ganajada*ṇa
śilagano ivutama.

Udānavarga 6.17 Śīla
tagarāc candanāc cāpi
[vārṣikāyās tathotpalāt] |
etebhyo gandhajātebhyaḥ
śīlagandhas tv anuttaraḥ ||

* * * * *

Pāḷi 56 [4.13] Puppha
appamatto ayaṁ gandho
yāyaṁ tagaracandanī,
yo ca sīlavataṁ gandho
vāti devesu uttamo.

Patna 123 [8.3] Puṣpa
appāmātro ayaṁ gaṁdho
yoyaṁ tagaracandane |
yo tu śīlavatāṁ gandho
vāti devesu uttamo ||

Udānavarga 6.18 Śīla
alpamātro hy ayaṁ gandho
yo 'yaṁ tagaracandanāt |
yas tu śīlavatāṁ gandho
vāti deveṣv apīha saḥ ||

* * * * *

Pāḷi 57 [4.14] Puppha
tesaṁ sampannasīlānaṁ
appamādavihārinaṁ
sammad aññāvimuttānaṁ,
māro maggaṁ na vindati.

Gāndhārī 297 [18.8] [Puṣpa]
. . . *baṇa*śilaṇa
apramadavihariṇa
samadañavimutaṇa
gadi maro na vinadi.

Patna 124 [8.4] Puṣpa
tesāṁ sampannaśīlānāṁ
apramādavihāriṇāṁ |
sammadaṁñāvimuttānāṁ
māro māggaṁ na viṇḍati ||

Udānavarga 6.19 Śīla
teṣāṁ viśuddhaśīlānām
apramādavihāriṇām /
samyagājñāvimuktānāṁ
māro mārgaṁ na vindati ||

* * * * *

Pāḷi 58 [4.15] Puppha
yathā saṅkāradhānasmiṁ
ujjhitasmiṁ mahāpathe,
padumaṁ tattha jāyetha
sucigandhaṁ manoramaṁ.

Gāndhārī 303 [18.14] [Puṣpa]
yadha sagaraüḍasa
ujidasa mahapathe
padumu tatra jaea
suyiga- a maṇoramu.

Patna 135 [8.15] Puṣpa
yathā saṁkārakūṭamhi
ujjhitamhi mahāpathe |
padumaṁ ubbhidaṁ assa
śucigandhaṁ manoramaṁ ||

Udānavarga 18.12 Puṣpa
yathā saṁkārukūṭe tu
vyujjhite hi mahāpathe |
padmaṁ tatra tu jāyeta
śucigandhi manoramam //

* * * * *

Pāḷi 59 [4.16] Puppha
evaṁ saṅkārabhūtesu
andhabhūte puthujjane,
atirocati paññāya
sammāsambuddhasāvako.

Patna 136 [8.16] Puṣpa
evaṁ saṁkārabhūtesu
andhabhūte pr̥thujjane |
atirocanti praṁñāya
saṁmāsabuddhasāvakā ||

Gāndhārī 304 [18.15] [Puṣpa]
e*mu* sag*h*asadhama*ü*
a- ahodi prudhijaṇe
abhi*r*oyadi prañaï
samesabudhaṣavaka.

Udānavarga 18.13 Puṣpa
evaṁ saṁ*kā*rabhūte 'sminn
andhabhūte pr̥thagjane *|*
prajñayā vyatirocante
samyaksaṁbuddhaśrāvakāḥ *||*

Pupphavaggo catuttho.

5. Bālavagga

Pāḷi 60 [5.1] Bāla
dīghā jāgarato ratti,
dīghaṁ santassa yojanaṁ,
dīgho bālānaṁ saṁsāro
saddhammaṁ avijānataṁ.

Patna 185 [11.12] Bāla
drīghā assupato rātrī
drīghaṁ śāntassa yojanaṁ |
drīgho bālānā saṁsāro
saddhaṁmam avijānatāṁ ||

Udānavarga 1.19 Anitya
dīrghā jāgarato rātrir
dīrghaṁ śrāntasya yojanam *|*
dīrgho bālasya saṁsāra*ḥ*
sa*ddha*r*ma*m a*vijāna*taḥ *||*

* * * * *

PĀḶI 61 [5.2] BĀLA
carañ ce nādhigaccheyya
seyyaṁ sadisam attano,
ekacariyaṁ daḷhaṁ kayirā,
natthi bāle sahāyatā.

UDĀNAVARGA 14.15 DROHA
caraṁś ca nādhigaccheta
[sahāyaṁ tulyam ātmanaḥ] |
ekacaryāṁ dr̥ḍhaṁ kuryā*n*
nāsti bāle sahāyatā ||

MŪLASARVĀSTIVĀDIVINAYA (GILGIT III.II.185)
caraṁś cen nādigaccheta
śreyaḥ sadr̥śam ātmanaḥ |
ekacaryāṁ dr̥ḍhāṁ kuryān=
=nāsti bāle sahāyatā ||

* * * * *

PĀḶI 62 [5.3] BĀLA
puttā matthi dhanam matthi
iti bālo vihaññati,
attā hi attano natthi
kuto puttā, kuto dhanaṁ.

UDĀNAVARGA 1.20 ANITYA
putr*o* m*e* 'sti dhanaṁ me 'stīty
evaṁ bālo *vi*hanyate |
ātmaiva hy ātmano nāsti
kasya putraḥ kuto dhanam ||

* * * * *

Pāḷi 63 [5.4] Bāla
yo bālo maññati bālyaṁ,
paṇḍito vā pi tena so,
bālo ca paṇḍitamānī
sa ve bālo ti vuccati.

Patna 184 [11.11] Bāla
yo bālo bālamānī
paṇḍito cāpi tattha so |
bālo tu paṇḍitamānī
sa ve bālo ti vuccati ||

Udānavarga 25.22 Mitra
yo jānīyād ahaṁ bāla
iti bālaḥ sa paṇḍitaḥ |
bālaḥ paṇḍitamānī tu
bāla eva nirucyate //

Divyāvadāna p. 490
yo bālo bālabhāvena
paṇḍitas tatra tena saḥ |
bālaḥ paṇḍitamānī tu
sa vai bāla ihocyate ||

* * * * *

Pāḷi 64 [5.5] Bāla
yāvajīvam pi ce bālo
paṇḍitaṁ payirupāsati
na so dhammaṁ vijānāti,
dabbī sūparasaṁ yathā.

Gāndhārī 233 [14.10] [Paṇida]
yavajiva bi ya balu
paṇida payuvasadi
neva dhamu viaṇadi
[praña hisa na vijadi.]

Patna 191 [11.18] Bāla
yāvaj jīvaṁ pi ce bālo
paṇḍite payirupāsati |
neva dhammaṁ vijānāti
dravvī sūparasān iva ||

Udānavarga 25.13 Mitra
yāvajjīvaṁ pi ced bālaḥ
paṇḍitāṁ paryupāsate /
na sa dharmaṁ vijānāti
darvī sūparasān iva //

* * * * *

Pāḷi 65 [5.6] Bāla
muhuttam api ce viññū
paṇḍitaṁ payirupāsati
khippaṁ dhammaṁ vijānāti,
jivhā sūparasaṁ yathā.

Gāndhārī 234 [14.11] [Paṇida]
muhuta bi ya viñu
paṇada payuvasadi
so du dhamu viaṇadi
[praña hisa tadovia.]

Patna 192 [11.19] Bāla
muhuttam api ce praṁño
paṇḍite payirupāsati |
khipraṁ dhammaṁ vijānāti
jivhā sūparasān iva ||

Udānavarga 25.14 Mitra
muhūrtam api saprajñaḥ
paṇḍitāṁ paryupāsate /
sa *vai* dharmaṁ vi*jānā*ti
jihvā sūparasān iva //

* * * * *

Pāḷi 66 [5.7] Bāla
caranti bālā dummedhā
amitteneva attanā,
karontā pāpakaṁ kammaṁ
yaṁ hoti kaṭukapphalaṁ.

Patna 174 [11.1] Bāla
caranti bālā dummedhā
amitteṇa r iva āttanā |
karontā pāpakaṁ kammaṁ
yaṁ hoti kaṭukapphalaṁ ||

Udānavarga 9.13 Karma
caranti bālā duṣprajñā
hy amitrair iva cātmabhiḥ /
kurvantaḥ pāpakaṁ karma
yad bhavati kaṭukaṁ phalaṁ //

* * * * *

Pāḷi 67 [5.8] Bāla
na taṁ kammaṁ kataṁ sādhu
yaṁ katvā anutappati,
yassa assumukho rodaṁ
vipākaṁ paṭisevati.

Patna 175 [11.2] Bāla
kathañ ca taṁ kare kaṁmaṁ
yaṁ kattā anutappati |
yassa aṁśumukho rodaṁ
vipākaṁ paṭisevati ||

Udānavarga 9.14 Karma
na tat karma kṛtaṁ sādhu
yat kṛtvā hy anutapyate |
rudann aśrumukho yasya
vipākaṁ pratiṣevate //

* * * * *

Pāḷi 68 [5.9] Bāla
tañ ca kammaṁ kataṁ sādhu
yaṁ katvā nānutappati,
yassa patīto sumano
vipākaṁ paṭisevati.

Patna 176 [11.3] Bāla
taṁ ca kaṁmaṁ kataṁ sādhu
yaṁ kattā nānutappati |
yassa pratīto sumano
vipākaṁ paṭisevati ||

Udānavarga 9.15 Karma
tat tu karma kṛtaṁ sādhu
yat kṛtvā nānutapyate |
yasya pratītaḥ sumanā
vipākaṁ pratiṣevate //

* * * * *

Pāḷi 69 [5.10] Bāla
madhuvā maññati bālo,
yāva pāpaṁ na paccati,
yadā ca paccati pāpaṁ,
atha (bālo) dukkhaṁ nigacchati.

Udānavarga 28.18 Pāpa
madhuvad manyate bālo
yāvat pāpaṁ na pacyate /
yadā tu pacyate pāpam
atha duḥkhaṁ nigacchati //

* * * * *

Pāḷi 70 [5.11] Bāla
māse māse kusaggena
bālo bhuñjetha bhojanaṁ,
na so saṅkhātadhammānaṁ
kalaṁ agghati soḷasiṁ.

Patna 388 [21.13] Sahasra
māse māse kuśāggreṇa
bālo bhuñjeya bhojanaṁ |
[na taṁ saṁghe prasādassa]
kalāṁ agghati ṣoḍaśiṁ ||

Udānavarga 24.17 Peyāla
māse māse kuśāgreṇa
yo hi bhuñjīta bhojanam /
[na tad b*uddhe* prasādasya]
kalāṁ arghati ṣoḍaśīm //

Mahāvastu iii. p. 435 Sahasra
māse māse kuśāgreṇa
bālo bhuṁjeya bhojanaṁ |
na so buddhe prasādasya
kalāṁ arghati ṣoḍaśīṁ ||

* * * * *

Pāḷi 71 [5.12] Bāla
na hi pāpaṁ kataṁ kammaṁ
sajju khīraṁ va muccati,
ḍahantaṁ bālam anveti
bhasmacchanno va pāvako.

Patna 107 [7.12] Kalyāṇī
na hi pāpakaṁ kataṁ kammaṁ
sajjaṁ chīraṁ va mucchati |
dahantaṁ bālam anneti
bhassachanno va pāpako ||

Udānavarga 9.17 Karma
na hi pāpakr̥taṁ karma
sadyaḥ kṣīram iva mūrchati |
dahantad bālam anveti
bhasmācchanna ivānalaḥ *//*

* * * * *

Pāḷi 72 [5.13] Bāla
yāvad eva anatthāya
ñattaṁ bālassa jāyati,
hanti bālassa sukkaṁsaṁ
muddham assa vipātayaṁ.

Patna 177 [11.4] Bāla
yāvad eva anatthāya
ñāttaṁ bālassa jāyati |
hanti bālassa śukrā*ṅggaṁ*
muddham assa nipātaye ||

Udānavarga 13.2 Satkāra
yāvad eva hy anarthāya
jñāto bhavati bāliśaḥ */*
hanti bālasya śuklāṁśaṁ
mūrdhānaṁ cāsya pātayet ||

* * * * *

Pāḷi 73 [5.14] Bāla
asataṁ bhāvanam iccheyya,
purekkhārañ ca bhikkhusu,
āvāsesu ca issariyaṁ,
pūjā parakulesu ca.

Patna 178 [11.5] Bāla
asatāṁ bhāvanam icchanti
purekkhārañ ca bhikkhusu |
āvāsesu ca essariyaṁ
pūjāṁ parakulesu ca ||

Udānavarga 13.3 Satkāra
asanto lābham icchanti
satkāraṁ cai*va bhikṣuṣu /*
*ā*v*ā*s*e*ṣu ca mātsaryaṁ
pūjāṁ parakuleṣu ca ||

* * * * *

Pāḷi 74 [5.15] Bāla
mameva kata' maññantu
gihī pabbajitā ubho,
mameva ativasā assu
kiccākiccesu kismici,
iti bālassa saṅkappo
icchā māno ca vaḍḍhati.

Patna 179 [11.6] Bāla
mameva katamannentu
gr̥hī pravrajitā ca ye |
[na me pratibalā assa]
kiccā 'kiccesu kesuci ||

Patna 180 [11.7] Bāla
iti bālassa saṁkappo
icchāmāno ca vaddhati |
[aṁñā hi lābhopaniśā
aṁñā nibbāṇagāminī] ||

Udānavarga 13.4 Satkāra
[mām eva nityaṁ jānīyur]
gr̥hī pravrajitas tathā |
[mama prativaśāś ca syuḥ]
kr̥tyākr̥tyeṣu keṣu cit //

Udānavarga 13.5 Satkāra
iti bālasya saṁkalpā
icchāmānābhivardhakāḥ /
[anyā hi lābhopaniṣad
anyā nirvāṇagāminī] //

* * * * *

Pāḷi 75 [5.16] Bāla
aññā hi lābhūpanisā,
aññā nibbānagāminī,
evam etaṁ abhiññāya
bhikkhu buddhassa sāvako
sakkāraṁ nābhinandeyya,
vivekam anubrūhaye.

Patna 180 [11.7] Bāla
[iti bālassa saṁkappo
icchāmāno ca vaddhati] |
aṁñā hi lābhopaniśā
aṁñā nibbāṇagāminī ||

Patna 181 [11.8] Bāla
evam etaṁ yathābhūtaṁ
paśśaṁ buddhassa sāvako |
sakkāraṁ nābhinandeyā
vivekam anubrūhaye ||

Udānavarga 13.5 Satkāra
[iti bālasya saṁkalpā
icchāmānābhivardhakāḥ] /
anyā hi lābhopaniṣad
anyā nirvāṇagāminī //

Udānavarga 13.6 Satkāra
etaj jñātvā yathābhūtaṁ
buddhānāṁ śrāvakaḥ sadā |
satkāraṁ nābhinandeta
vivekaṁ anubr̥ṁhayet ||

Bālavaggo pañcamo.

6. Paṇḍitavagga

Pāḷi 76 [6.1] Paṇḍita
nidhīnaṁ va pavattāraṁ
yaṁ passe vajjadassinaṁ,
niggayhavādiṁ medhāviṁ
tādisaṁ paṇḍitaṁ bhaje,
tādisaṁ bhajamānassa
seyyo hoti na pāpiyo.

Patna 206 [12.12] Attha
nidhino va pravattāraṁ
yaṁ paśśe vajjadaṁśinaṁ |
nigr̥hyavādiṁ medhāvīṁ
tārisaṁ puruṣaṁ bhaje |
tārisaṁ bhajamānassa
śreyo hoti na pāpiyo ||

Gāndhārī 231 [14.8] [Paṇida]
nisedara pravatara
yo paśi vajidaśaṇa
nigiśavadi medhavi
tadiśa paṇada bhayi
tadi bhayamaṇaṇa
ṣeho bhodi na paviu.

Udānavarga 28.7 Pāpa
niṣeddhāraṁ pravaktāraṁ
yaj jāned vadyadarśinam /
nigr̥hyavādinaṁ dhīraṁ
tādr̥śaṁ satataṁ bhajet /
tādr̥śaṁ bhajamānasya
śreyo bhavati na pāpakam //

* * * * *

Pāḷi 77 [6.2] Paṇḍita
ovadeyyānusāseyya,
asabbhā ca nivāraye,
sataṁ hi so piyo hoti,
asataṁ hoti appiyo.

Patna 207 [12.13] Attha
ovadeyā anuśāseyā
asabbhāto nivāraye |
satāṁ hetaṁ priyaṁ hoti
asatāṁ hoti apriyaṁ ||

Gāndhārī 230 [14.7] [Paṇida]
anuśaśadi ovadadi
asabhe hi navaraï
paṇidaṇa prio bhodi
balaṇa bhodi aprio.

Udānavarga 5.26 Priya
avavadetānuśāsīta
cāsabhyāc ca nivārayet /
asatāṁ na priyo bhavati
satāṁ bhavati tu priyaḥ //

* * * * *

Pāḷi 78 [6.3] Paṇḍita
na bhaje pāpake mitte,
na bhaje purisādhame,
bhajetha mitte kalyāṇe,
bhajetha purisuttame.

Patna 205 [12.11] Attha
na bhajetha pāpake mitre
na bhajetha puruṣā ’dhame |
bhajetha praṁñe medhāvī
bhajetha puruṣottame |
[tārise bhajamānassa
śreyo hoti na pāpiyo] ||

Udānavarga 25.3 Mitra
na bhajet pāpakaṁ mitraṁ
na bhajet *puruṣādhamam |*
bhajeta mitraṁ kalyāṇaṁ
bhajed uttamapūruṣam *||*

* * * * *

Pāḷi 79 [6.4] Paṇḍita
dhammapīti sukhaṁ seti,
vippasannena cetasā,
ariyappavedite dhamme
sadā ramati paṇḍito.

Patna 348 [19.7] Citta
dhammaprītirasaṁ pāttā
viprasannena cetasā |
ayirapravedite dhamme
sadā ramati paṇḍito ||

Gāndhārī 224 [14.1] [Paṇida]
dhamapridi suhu śayadi
viprasaneṇa cedaso
ariapravedidi dharmi
sada ramadi paṇidu.

Udānavarga 30.13 Sukha
dharmaprītiḥ sukhaṁ śete
viprasannena cetasā |
āryapravedite dharme
ramate paṇḍitaḥ smṛtaḥ *||*

* * * * *

Pāḷi 80 [6.5] Paṇḍita
udakaṁ hi nayanti nettikā,
usukārā namayanti tejanaṁ,
dāruṁ namayanti tacchakā,
attānaṁ damayanti paṇḍitā.

Udānavarga 17.10 Udaka
udakena nijanti *nejakā*
*iṣukārā namayanti te*jasā |
dāruṁ namayanti takṣakā
hy ātmānaṁ *dama*yanti paṇḍitāḥ *||*

* * * * *

Pāḷi 81 [6.6] Paṇḍita
selo yathā ekaghano
vātena na samīrati,
evaṁ nindāpasaṁsāsu
na samiñjanti paṇḍitā.

Patna 93 [6.10] Śoka
śelo yathā ekaghano
vātena na samīrati |
evaṁ nindāpraśaṁsāsu
na samīranti paṇḍitā ||

Gāndhārī 239 [14.16] [Paṇida]
śelu yadha ekakhaṇo
vadeṇa na sabhijadi
emu ninapraśajaṣu
na sammijadi paṇida.

Udānavarga 29.49 Yuga
śailo yathāpy ekaghano
vāyunā na prakampyate |
evaṁ nindāpraśaṁsābhir
na kampyante hi paṇḍitāḥ //

* * * * *

Pāḷi 82 [6.7] Paṇḍita
yathā pi rahado gambhīro
vippasanno anāvilo,
evaṁ dhammāni sutvāna
vippasīdanti paṇḍitā.

Patna 275 [15.15] Āsava
yathā hrado 'ssa gaṁbhīro
viprasanno anāvilo |
evaṁ dhaṁmāṇi śottāna
viprasīdaṁti paṇḍitā ||

Gāndhārī 225 [14.2] [Paṇida]
yatha vi rada gammiro
viprasano aṇavilo
emu dhamu ṣuṇitvaṇa
viprasidadi paṇida.

Udānavarga 17.11 Udaka
yathā hradaḥ suga*m*bhīro
viprasanno hy an*āvi*laḥ /
e*vaṁ* śrutvā hi sa*ddh*armaṁ
viprasīdanti paṇḍitāḥ |/

* * * * *

Pāḷi 83 [6.8] Paṇḍita
sabbattha ve sappurisā vajanti,
na kāmakāmā lapayanti santo,
sukhena phuṭṭhā atha vā dukhena,
noccāvacaṁ paṇḍitā dassayanti.

Patna 80 [5.16] Attha
sabbattha ve sappuruṣā bhavanti
na kāmakāmā lapayanti santo |
sukhena phuṭṭhā uttavā dukhena
noccāvacaṁ sappuruṣā karonti ||

Gāndhārī 226 [14.3] [Paṇida]
sarvatra ya sapuruṣa vivedi
na kamakama lavayadi dhira
suheṇa phuṭha adhava duheṇa
na ucavaya paṇida daśayadi.

Udānavarga 30.52 Sukha
sāpatrapāḥ satpuruṣā bhavanti
na kāmahetor lapayanti santaḥ /
spr̥ṣṭā hi duḥkena tathā sukhena
noccāvacāḥ satpuruṣā bhavanti //

* * * * *

Pāḷi 84 [6.9] Paṇḍita
na attahetu na parassa hetu,
na puttam icche na dhanaṁ na raṭṭhaṁ,
na iccheyya adhammena samiddhim attano,
sa sīlavā paññavā dhammiko siyā.

Gāndhārī 324 [20.3] [Śilavaga?]
yo natvahedu na parasa hedu
pavaṇi kamaṇi samayarea
na *i*chi a . . *sa*midhi a*t*vaṇo
so śi*lav*a paṇidu dhamio sia.

Patna 326 [17.21] Ātta
nevāttaheto na parassa heto
na saggam icche na dhanaṁ na rāṣṭaṁ |
necche adhammeṇa samṛddhim āttano
so śīlavā praṁñavā dhāṁmiko siyā ||

* * * * *

Pāḷi 85 [6.10] Paṇḍita
appakā te manussesu
ye janā pāragāmino,
athāyaṁ itarā pajā
tīram evānudhāvati.

Patna 261 [15.1] Āsava
appakā te manuṣyesu
ye janā pāragāmino |
athāyam itarā prajā
tīram evānudhāvati ||

Udānavarga 29.33 Yuga
alpakās te manuṣyeṣu
ye janāḥ pāragāminaḥ |
atheyam itarāḥ prajās
tīram evānudhāvati ||

* * * * *

Pāḷi 86 [6.11] Paṇḍita
ye ca kho sammad akkhāte
dhamme dhammānuvattino
te janā pāram essanti,
maccudheyyaṁ suduttaraṁ.

Patna 262 [15.2] Āsava
ye ca kho saṁmadākkhāte
dhamme dhaṁmānuvattino |
te janā pāraṁ ehiṁti
maccudheyaṁ suduttaraṁ ||

Udānavarga 29.34 Yuga
ye tarhi samyag ākhyāte
dharme dharmānudarśinaḥ |
te janāḥ pāram eṣyanti
mṛtyu*dhe*yasya sarvaśaḥ ||

* * * * *

Pāḷi 87 [6.12] Paṇḍita
kaṇhaṁ dhammaṁ vippahāya
sukkaṁ bhāvetha paṇḍito,
okā anokaṁ āgamma
viveke yattha dūramaṁ.

Patna 263 [15.3] Āsava
kihne dhamme viprahāya
śukre bhāvetha paṇḍitā |
okā anokam āgaṁma
viveko yattha dūramaṁ ||

Udānavarga 16.14 Prakirṇaka
kr̥ṣnāṁ dharmāṁ viprahāya
śuklāṁ bhāvayata bhikṣavaḥ /
okād anokam āgamya
vivekam anubr̥ṁha*ye*t /
[tatra cābhirametāryo
hit*vā* kāmān akiñcanaḥ] //

* * * * *

Pāḷi 88 [6.13] Paṇḍita
tatrābhiratim iccheyya
hitvā kāme akiñcano,
pariyodapeyya attānaṁ
cittaklesehi paṇḍito.

Patna 264 [15.4] Āsava
tatthābhiratim eṣāṇā
hettā kāme akiṁcanā |
pariyodametha āttānaṁ
cittaṁ kileśehi sabbaśo ||

Udānavarga 16.14 Prakirṇaka
[kr̥ṣnāṁ dharmāṁ viprahāya
śuklāṁ bhāvayata bhikṣavaḥ /
okād anokam āgamya
vivekam anubr̥ṁha*yet*] /
tatra cābhirametāryo
hit*vā* kāmān akiñcanaḥ //

* * * * *

Pāḷi 89 [6.14] Paṇḍita
yesaṁ sambodhi aṅgesu
sammā cittaṁ subhāvitaṁ,
ādānapaṭinissagge
anupādāya ye ratā,
khīṇāsavā jutimanto
te loke parinibbutā.

Patna 265 [15.5] Āsava
yassa saṁbodhiaṁgehi
samaṁ cittaṁ subhāvitaṁ |
āttānapaṭinissagge
anupādāya ye ratā |
khīṇāsavā jutīmanto
te loke pariniv̲vr̥tā ||

Udānavarga 31.39 Citta
saṁbodhyaṅgeṣu *yeṣāṁs tu*
samyak cittaṁ subhāvitam |
ādānaṁ pratiniḥsr̥jya
cānupādāyam āśritāḥ /
kṣīṇāsravā vāntadoṣās
te loke parinirvr̥tā*ḥ* //

Paṇḍitavaggo chaṭṭho.

7. Arahantavagga

Pāḷi 90 [7.1] Arahanta
gataddhino visokassa
vippamuttassa sabbadhi,
sabbaganthappahīnassa
pariḷāho na vijjati.

Patna 86 [6.3] Śoka
gataddhuno viśokassa
vipramuttassa sabbahiṁ |
sabbaggrantaprahīṇassa
paridāhā na vijjati ||

Udānavarga 29.35 Yuga
gatādhvano viśokasya
vipramuktasya tāyinaḥ /
sarvagranthaprahīṇasya
paridāgho na vidyate //

* * * * *

Pāḷi 91 [7.2] Arahanta
uyyuñjanti satīmanto,
na nikete ramanti te,
haṁsā va pallalaṁ hitvā
okam okaṁ jahanti te.

Patna 231 [13.16] Śaraṇa
ujjujjanti satīmanto
na nikete ramaṁti te |
haṁsā va pallaraṁ hettā
okam okaṁ jahaṁti te ||

Udānavarga 17.1 Udaka
smr̥timantaḥ prayujyante
na nikete ramanti te /
haṁsavat palvalaṁ hitvā
hy okam oghaṁ jaha*n*te te //

* * * * *

Pāḷi 92 [7.3] Arahanta
yesaṁ sannicayo natthi,
ye pariññātabhojanā,
suññato animitto ca
vimokkho yesa’ gocaro,
ākāse va sakuntānaṁ
gati tesaṁ durannayā.

Patna 87 [6.4] Śoka
yesāṁ sannicayo nāsti
ye pariñātabhojanā |
ākāśe va śakuntānāṁ
padaṁ tesāṁ durannayaṁ ||

Patna 270 [15.10] Āsava
[yesā ’savā parikkhīṇā
āhāre ca aniśśitā] |
śuṁñatā ānimitto ca
vimogho yesa gocaro |
ākāśe va śakuntānāṁ
padaṁ tesaṁ durannayaṁ |

Udānavarga 29.26 Yuga
yeṣāṁ saṁnicayo nāsti
ye parijñātabhojanāḥ /
śunyatā cānimittaṁ ca
vivekaś caiva gocaraḥ /
ākāśaiva śakuntānāṁ
gatis teṣāṁ duranvayā //

* * * * *

Pāḷi 93 [7.4] Arahanta
yassāsavā parikkhīṇā
āhāre ca anissito,
suññato animitto ca
vimokkho yassa gocaro,
ākāse va sakuntānaṁ
padaṁ tassa durannayaṁ

Patna 270 [15.10] Āsava
yesā ’savā parikkhīṇā
āhāre ca aniśśitā |
śuṁñatā ānimitto ca
vimogho yesa gocaro |
ākāśe va śakuntānāṁ
padaṁ tesaṁ durannayaṁ |

Udānavarga 29.29 Yuga
yeṣāṁ bhavaḥ parikṣīno
hy aparāntaṁ ca nāśritāḥ /
śunyatā cānimittaṁ ca
vivekaś caiva gocaraḥ |
ākāśaiva śakuntānāṁ
padaṁ teṣāṁ duranvayam //

* * * * *

Pāḷi 94 [7.5] Arahanta
yassindriyāni samathaṁ gatāni,
assā yathā sārathinā sudantā,
pahīnamānassa anāsavassa,
devā pi tassa pihayanti tādino.

Patna 89 [6.6] Śoka
yassendriyāṇi samathaṁ gatāni
aśśā yathā sārathinā sudāntā |
prahīṇamānassa anāsavassa
devā pi tassa prihayanti tāyino ||

Udānavarga 19.3 Aśva
yas*yendriyāṇi* samatāṁ gatā*n*i
aśvo yathā sārathinā sudāntaḥ *|*
prahīṇadoṣāya nirāsravāya
devāpi tasmai spṛhayanti ni*tyam ||*

* * * * *

Pāḷi 95 [7.6] Arahanta
paṭhavisamo no virujjhati,
indakhīlūpamo tādi subbato,
rahado va apetakaddamo,
saṁsārā na bhavanti tādino.

* * * * *

Pāḷi 96 [7.7] Arahanta
santaṁ tassa manaṁ hoti,
santā vācā ca kamma ca,
sammad aññāvimuttassa,
upasantassa tādino.

Patna 88 [6.5] Śoka
śānto tassa mano hoti
śāntā vācā ca kaṁmu ca |
saṁmadaṁñāvimuttassa
upaśāntassa tāyino ||

Udānavarga 31.45 Citta
śāntam asya mano bhavati
śāntā vāk kāyakarma ca |
samyagājñāvimuktasya
hy upaśāntasya bhikṣuṇaḥ *||*

* * * * *

Pāḷi 97 [7.8] Arahanta
assaddho akataññū ca
sandhicchedo ca yo naro,
hatāvakāso vantāso
sa ve uttamaporiso.

Patna 333 [18.7] Dadantī
aśraddho akataṁñū ca
saṁdhicchedo ca yo naro |
hatāvakāśo vāntāśo
sa ve uttimaporuṣo ||

Udānavarga 29.23 Yuga
aśraddhaś cākr̥tajñaś ca
saṁdhicchettā ca yo naraḥ /
hatāvakāśo vāntāśaḥ
sa vai tūttamapūruṣaḥ //

* * * * *

Pāḷi 98 [7.9] Arahanta
gāme vā yadi vāraññe,
ninne vā yadi vā thale,
yattharahanto viharanti
taṁ bhūmiṁ rāmaṇeyyakaṁ.

Patna 245 [14.7] Khānti
aranne yadi vā ggrāme
ninne vā yadi vā thale |
yattha arahanto viharaṁti
taṁ bhomaṁ rāmaṇīyakaṁ ||

Udānavarga 29.18 Yuga
grāme vā yadi vāraṇye
nimne vā yadi vā sthale |
yatrārhanto viharanti
te deśā ramaṇīyakāḥ //

* * * * *

Pāḷi 99 [7.10] Arahanta
ramaṇīyāni araññāni,
yattha na ramatī jano,
vītarāgā ramissanti,
na te kāmagavesino.

Patna 155 [9.19] Tahna
ramaṇīyaṁ vatā 'raṇṇaṁ
yamhiṁ na ramate jano |
vītarāgāttha raṁsanti
nāṁñe kāmagaveṣiṇo ||

Udānavarga 29.17 Yuga
ramaṇīyāny araṇyāni
na cātra ramate janaḥ /
vītarāgātra raṁsyante
na tu kāmagaveṣiṇaḥ //

Arahantavaggo sattamo.

8. Sahassavagga

Pāḷi 100 [8.1] Sahassa
sahassam api ce vācā
anatthapadasaṁhitā,
ekaṁ atthapadaṁ seyyo
yaṁ sutvā upasammati.

Patna 376 [21.1] Sahasra
sahasram api ce vācā
anatthapadasāhitā |
ekaṁ atthapadaṁ śreyo
yaṁ śottā upaśāṁmati ||

Gāndhārī 306 [19.2] [Sahasa]
sahasa bi ya vayaṇa
aṇathapadasahida
eka vayapada ṣevha
ya ṣutva uvaśamadi.

Udānavarga 24.1 Peyāla
[yac ca gāthāśataṁ bhāṣed]
anarthapa*dasaṁhitam |*
*ekam arthapadaṁ śr*e*y*o
yac chr*u*tvā h*y u*paśāmyati ||

Mahāvastu iii. p. 434 Sahasra
sahasram api vācānāṁ
anarthapadasaṁhitā |
ekā arthavatī śreyā
yāṁ śrutvā upaśāmyati ||

* * * * *

Pāḷi 101 [8.2] Sahassa
sahassam api ce gāthā
anatthapadasaṁhitā,
ekaṁ gāthāpadaṁ seyyo
yaṁ sutvā upasammati.

Gāndhārī 308 [19.4] [Sahasa]
. *ha*sa bi ya gadhaṇa
aṇathapadasahida
eka gadhapada ṣeho
ya ṣutva uvaśamadi.

Mahāvastu iii. p. 434 Sahasra
sahasram api gāthānām
anarthapadasaṁhitā |
ekā arthavatī śreyā
yāṁ śrutvā upaśāmyati ||

* * * * *

Pāḷi 102 [8.3] Sahassa
yo ce gāthāsataṁ bhāse
anatthapadasaṁhitā
ekaṁ dhammapadaṁ seyyo
yaṁ sutvā upasammati.

Gāndhārī 309 [19.5] [Sahasa]
yo ja gadhaśada bhaṣi
aṇathapadasahida
eka gadhapada ṣebha
ya ṣutva uvaśamadi.

Patna 377 [21.2] Sahasra
yo ca gāthāśataṁ bhāṣe
anatthapadasāhitaṁ |
ekaṁ dhamapadaṁ śreyo
yaṁ śottā upaśāṁmati ||

Udānavarga 24.2 Peyāla
yac ca gāthāśataṁ bhāṣed
adharmapadasaṁhitam *|*
ekaṁ dharmapadaṁ śreyo
yac chrutvā *hy upaśāmyati ||*

* * * * *

Pāḷi 103 [8.4] Sahassa
yo sahassaṁ sahassena
saṅgāme mānuse jine,
ekañ ca jeyya attānaṁ
sa ve saṅgāmajuttamo.

Gāndhārī 305 [19.1] [Sahasa]
yo *sa*hasa sahasaṇi
saǵami maṇuṣa jiṇi
eka ji jiṇi atvaṇa
so ho sagamu utamu.

Mahāvastu iii. p. 434 Sahasra
yo śatāni sahasrāṇāṁ
saṁgrāme manujā jaye |
yo caikaṁ jaye ātmānaṁ
sa vai saṁgrāmajit varaḥ ||

Patna 378 [21.3] Sahasra
yo sahasraṁ sahasrāṇāṁ
saṁggrāme mānuṣe jine |
ekaṁ ca paṁñam āttānaṁ
sa ve saṁggrāmamuttamo ||

Udānavarga 23.3 Ātma
yaḥ sahasraṁ sahasrāṇāṁ
saṁgrāme dviṣatāṁ jayet *|*
yaś cātmānaṁ jayed ekaṁ
saṁgrāmo durjayaḥ sa vai |*|*

* * * * *

Pāḷi 104 [8.5] Sahassa
attā have jitaṁ seyyo
yā cāyaṁ itarā pajā
attadantassa posassa,
niccaṁ saññatacārino.

Patna 319 [17.14] Ātta
āttā hi bhe varaṁ dānto
yacchāyam itarā prajā |
āttadāntassa poṣassa
sadā saṁyyatacāriṇo ||

Udānavarga 23.4 Ātma
ātmā hy asya jitaḥ śreyāṁ
yac ceyam itarāḥ prajāḥ |
ātmadāntasya puruṣasya
nityaṁ saṁvr̥tacāriṇaḥ *||*

* * * * *

Pāḷi 105 [8.6] Sahassa
neva devo na gandhabbo,
na māro saha brahmunā,
jitaṁ apajitaṁ kayirā
tathārūpassa jantuno.

Patna 320 [17.15] Ātta
neva devā na gandhabbā
na māro saha brahmuṇā |
jitaṁ apajitaṁ kayirā
tattharūpassa jantuno ||

Udānavarga 23.5 Ātma
na devā nāpi gandharvā
na māro brāhmaṇā saha |
jitasyāpajitaṁ kuryus
[tathā prājñasya bhikṣuṇaḥ] //

* * * * *

Pāḷi 106 [8.7] Sahassa
māse māse sahassena
yo yajetha sataṁ samaṁ,
ekañ ca bhāvitattānaṁ
muhuttam api pūjaye,
sā yeva pūjanā seyyo
yañ ce vassasataṁ hutaṁ.

Gāndhārī 310 [19.6] [Sahasa]
masamasi sahasiṇa
yo yaea śadeṇa ca
[nevi budhi prasadasa
kala avedi ṣoḍaśa.]

Gāndhārī 320 [19.16] [Sahasa]
eka ji bhavidatvaṇa
muhuta viva puyaï
sameva puyaṇa ṣevha
ya ji vaṣaśada hodu.

Mahāvastu iii. p. 434 Sahasra
yo yajeta sahasrāṇāṁ
māse māse śataṁ śataṁ |
na so buddhe prasādasya
kalām arghati ṣoḍaśīṁ ||

Patna 379 [21.4] Sahasra
māse māse sahasreṇa
yo yajeya śataṁ samā |
ekañ ca bhāvi<tta>tāttānaṁ
muhuttam api pūjaye |
sā eva pūjanā śreyo
yac cha vaśśaśataṁ hutaṁ ||

* * * * *

Pāḷi 107 [8.8] Sahassa
yo ca vassasataṁ jantu
aggiṁ paricare vane,
ekañ ca bhāvitattānaṁ
muhuttam api pūjaye,
sā yeva pūjanā seyyo
yañ ce vassasataṁ hutaṁ.

Gāndhārī 319 [19.15] [Sahasa]
ya ja vaṣaśada jadu
agi pariyara vaṇi
[kṣireṇa sapiteleṇa
divaratra atadrido.]

Gāndhārī 320 [19.16] [Sahasa]
eka ji bhavidatvaṇa
muhuta viva puyaï
sameva puyaṇa ṣevha
ya ji vaṣaśada hodu.

Mahāvastu iii. p. 435 Sahasra
yo ca varṣaśataṁ jīve
agniparicaraṁ caret |
[pannāhāro chavāvāsī
karonte vividhaṁ tapaṁ] ||

yo caikaṁ bhāvitātmānaṁ
muhūrtam api pūjayet |
sā ekapūjanā śreyo
na ca varṣaśataṁ hutaṁ ||

Patna 380 [21.5] Sahasra
yo ca vaśśaśataṁ jantū
aggiṁ paricare vane |
ekañ ca bhāvitāttānaṁ
muhuttam api pūjaye |
sā eva pūjanā śreyo
yac cha vaśśaśataṁ hutaṁ ||

Udānavarga 24.16 Peyāla
yac ca varṣaśataṁ pūrṇam
agniṁ paricared vane |
yac caikaṁ bhāvitātmānaṁ
muhūrtam api pūjay*e*t *|*
sā *tasya* pūjanā śreṣṭhā
na tad varṣaśataṁ hutam *||*

* * * * *

Pāḷi 108 [8.9] Sahassa
yaṁ kiñci yiṭṭhaṁ ca hutaṁ ca loke,
saṁvaccharaṁ yajetha puññapekkho,
sabbam pi taṁ na catubhāgam eti,
abhivādanā ujjugatesu seyyo.

Gāndhārī 321 [19.17] [Sahasa]
ya k*e*ja yaṭha va hoda va l*o*ke
*sa*vat*sa*ra yayadi puña*vekṣa*
sava bi ta na cadubhaku vedi
ahivadaṇa ujukadeṣu ṣiho.

Patna 381 [21.6] Sahasra
yaṁ kiñci yaṣṭaṁ va hutaṁ va loke
saṁvatsaraṁ yajate puṁñapekhī |
sabbaṁ pi taṁ na catubbhāgam eti
abhivādanā ujjugatesu śreyo ||

Udānavarga 24.30 Peyāla
yat kiṁ cid iṣṭaṁ ca hutaṁ ca loke
saṁvatsaraṁ yajati puṇyaprekṣī |
sa*rvaṁ pi* taṁ na caturbhāga*m eti*
abhivādanaṁ tv ṛjjugateṣu śreyaḥ ||

* * * * *

Mahāvastu iii. p. 435 6 Sahasra
yat kiṁcid iṣṭaṁ ca hutaṁ ca loke
saṁvatsaraṁ yajati puṇyaprekṣī |
sarvaṁ pi taṁ na caturbhāgam eti
abhivādanaṁ ujjugateṣu śreyaṁ ||

* * * * *

Pāḷi 109 [8.10] Sahassa
abhivādanasīlissa
niccaṁ vaddhāpacāyino,
cattāro dhammā vaḍḍhanti:
āyu vaṇṇo sukhaṁ balaṁ.

Gāndhārī 172 [11.11] Suha
ahivadaṇaśilisa
nica vridhavayariṇo
catvari tasa vardhadi
ayo kirta suha bala.

* * * * *

Pāḷi 110 [8.11] Sahassa
yo ca vassasataṁ jīve
dussīlo asamāhito,
ekāhaṁ jīvitaṁ seyyo
sīlavantassa jhāyino.

Patna 390 [21.15] Sahasra
yo ca vaśśaśataṁ jīve
duśśīlo asamāhito |
ekāhaṁ jīvitaṁ śreyo
śīlavantassa jhāyato ||

Udānavarga 24.3 Peyāla
*yac ca varṣaśataṁ jī*ved
duḥśīlo hy asamāhitaḥ *|*
ekāhaṁ jīvitaṁ śreyaḥ
sad*ā* śīlavataḥ śuceḥ *||*

Mahāvastu iii. p. 436 Sahasra
yo ca varṣaśataṁ jīve
duḥśīlo asamāhitaḥ |
ekāhaṁ jīvitaṁ śreyaṁ
śīlavantasya dhyāyato ||

* * * * *

Pāḷi 111 [8.12] Sahassa
yo ca vassasataṁ jīve
duppañño asamāhito,
ekāhaṁ jīvitaṁ seyyo
paññavantassa jhāyino.

Patna 391 [21.16] Sahasra
yo ca vaśśaśataṁ jīve
dupraṁño asamāhito |
ekāhaṁ jīvitaṁ śreyo
praṁñavantassa jhāyato ||

Udānavarga 24.4 Peyāla
ya*c ca* varṣaśataṁ jīv*ed*
duṣprajño hy asamāhitaḥ *|*
ekāhaṁ jī*vit*aṁ ś*r*eyaḥ
prājñasya dhyāyinaḥ sadā *||*

* * * * *

Pāḷi 112 [8.13] Sahassa
yo ca vassasataṁ jīve
kusīto hīnavīriyo,
ekāhaṁ jīvitaṁ seyyo
viriyam ārabhato daḷhaṁ.

Gāndhārī 316 [19.12] [Sahasa]
ya ja vaṣaśada jivi
kusidhu hiṇaviyava
muhutu jivida ṣevha
virya arahado driḍha.

Mahāvastu iii. p. 436 Sahasra
yo ca varṣaśataṁ jīve
kuśīdo hīnavīryavān |
ekāhaṁ jīvitaṁ śreyo
vīryam āraṁbhato dṛḍhaṁ ||

Patna 392 [21.17] Sahasra
yo ca vaśśaśataṁ jīve
kusīdo hīnavīriyo |
ekāhaṁ jīvitaṁ śreyo
vīryyam ārabhato dṛḍaṁ ||

Udānavarga 24.5 Peyāla
yac ca varṣaśa*taṁ* jīvet
kusīdo hīna*vīr*yavān *|*
ekāhaṁ jīvitaṁ śrey*o*
vīryam ārabhato dṛ*ḍham ||*

* * * * *

Pāḷi 113 [8.14] Sahassa
yo ca vassasataṁ jīve
apassaṁ udayabbayaṁ,
ekāhaṁ jīvitaṁ seyyo
passato udayabbayaṁ.

Gāndhārī 317 [19.13] [Sahasa]
ya ji vaṣaśado jivi
apaśu udakavaya
muhutu jivida ṣevha
paśado udakavaya.

Patna 393 [21.18] Sahasra
yo ca vaśśaśataṁ jīve
apaśśaṁ udayavyayaṁ |
ekāhaṁ jīvitaṁ śreyo
paśśato udayavyayaṁ ||

Udānavarga 24.6 Peyāla
yac ca varṣaśataṁ jīved
apaśya*n*n udayavyayam *|*
ekāhaṁ jīvitaṁ śreyaḥ
paśyato hy udayavyay*am ||*

* * * * *

Mahāvastu iii. 436 Sahasra
yo ca varṣaśataṁ jīve
apaśyaṁ udayavyayam |
ekāhaṁ jīvitaṁ śreyo
paśyato udayavyayaṁ ||

* * * * *

Pāḷi 114 [8.15] Sahassa
yo ca vassasataṁ jīve
apassaṁ amataṁ padaṁ,
ekāhaṁ jīvitaṁ seyyo
passato amataṁ padaṁ.

Patna 395 [21.20] Sahasra
yo ca vaśśasataṁ jīve
apaśśaṁ amataṁ padaṁ |
ekā 'haṁ jīvitaṁ śreyo
paśśato amataṁ padaṁ ||

Udānavarga 24.15 Peyāla
yac ca varṣaśataṁ jīved
apaśyan*n* amṛtaṁ padam /
ekāhaṁ jīvitaṁ śreyaḥ
paśyato hy amṛtaṁ padam //

Mahāvastu iii. 436 Sahasra
yo ca varṣaśataṁ jīve
apaśyaṁ amṛtaṁ padaṁ |
ekāhaṁ jīvitaṁ śreyaṁ
paśyato amṛtaṁ padaṁ ||

* * * * *

Pāḷi 115 [8.16] Sahassa
yo ca vassasataṁ jīve
apassaṁ dhammam uttamaṁ,
ekāhaṁ jīvitaṁ seyyo
passato dhammam uttamaṁ.

Patna 394 [21.19] Sahasra
yo ca vaśśaśataṁ jīve
apaśśaṁ dhammam uttamaṁ |
ekā 'haṁ jīvitaṁ śreyo
paśśato dhammam uttamaṁ ||

Gāndhārī 318 [19.14] [Sahasa]
ya ja vaṣaśada jivi
apaśu dhamu utamu
mohotu jivida ṣehu
paśadu dhamu utamu.

Udānavarga 24.14 Peyāla
yac ca varṣaśataṁ jīved
apaśyann uttamaṁ padam /
ekāhaṁ jīvitaṁ śreyaḥ
paśyato hy uttamaṁ padam //

Mahāvastu iii. 436 Sahasra
yo ca varṣaśataṁ jīve
apaśyaṁ dharmam uttamaṁ |
ekāhaṁ jīvitaṁ śreyo
paśyato dharmam uttamaṁ ||

Sahassavaggo aṭṭhamo.

9. Pāpavagga

Pāḷi 116 [9.1] Pāpa
abhittharetha kalyāṇe,
pāpā cittaṁ nivāraye,
dandhaṁ hi karoto puññaṁ
pāpasmiṁ ramatī mano.

Patna 96 [7.1] Kalyāṇī
abhittaretha kallāṇe
pāpā cittaṁ nivāraye |
daṁdhaṁ hi karato puṁñaṁ
pāpamhi ramate mano ||

Udānavarga 28.23 Pāpa
abhitvareta kalyāṇe
pāpāc cittaṁ nivārayet /
dhandhaṁ hi kurvataḥ puṇyaṁ
pāpeṣu ramate manaḥ //

* * * * *

Pāḷi 117 [9.2] Pāpa
pāpañ ce puriso kayirā,
na taṁ kayirā punappunaṁ,
na tamhi chandaṁ kayirātha,
dukkho pāpassa uccayo.

Gāndhārī 207 [13.7] Yamaka
pava ja puruṣu kuya
na ṇa kuya puṇapuṇu
na tasa chana kuvia
dukhu pavasa ayayu.

Patna 97 [7.2] Kalyāṇī
kayira ce puruṣo pāpaṁ
na naṁ kayirā punappuno |
na tamhi chanda*ṁ* kayirātha
dukkho pāpassa sa*ṁ*cayo ||

Udānavarga 28.21 Pāpa
kuryāc cet puruṣaḥ pāpaṁ
nainaṁ kuryāt punaḥ punaḥ /
na tatra cchandraṁ kurvīta
duḥkhaṁ pāpasya saṁcayaḥ //

* * * * *

Pāḷi 118 [9.3] Pāpa
puññañ ce puriso kayirā,
kayirāthetaṁ punappunaṁ,
tamhi chandaṁ kayirātha,
sukho puññassa uccayo.

Gāndhārī 208 [13.8] Yamaka
puña ca puruṣu kuya
kuya yo ṇa puṇapuṇu
athatha chana korvia
sukhu puñasa ucayu.

Patna 98 [7.3] Kalyāṇī
kayira ce puruṣo pu*ṁ*ña*ṁ*
kay*i*ra cena*ṁ* punappuno |
tamh*i* eva chanda*ṁ* kayirātha
sukho puṁñassa saṁcayo ||

Udānavarga 28.22 Pāpa
kuryāc cet puruṣaḥ puṇyaṁ
kuryāc cainaṁ punaḥ punaḥ /
tatra cchandraṁ ca kurvīta
sukhaṁ puṇyasya saṁcayaḥ //

* * * * *

Pāḷi 119 [9.4] Pāpa
pāpo pi passati bhadraṁ
yāva pāpaṁ na paccati,
yadā ca paccati pāpaṁ
atha (pāpo) pāpāni passati.

Patna 102 [7.7] Kalyāṇī
pāpo pi paśśate bhadraṁ
yāva pāpaṁ na paccati |
yadā tu paccate pāpaṁ
atha pāpo pāpāni paśśati ||

Udānavarga 28.19 Pāpa
pāpo 'pi paśyate bh*adraṁ*
yāvat pāpaṁ na pacyate */*
yadā tu pacyate pāpa*m*
atha pāpāni paśyati *//*

* * * * *

Pāḷi 120 [9.5] Pāpa
bhadro pi passati pāpaṁ
yāva bhadraṁ na paccati,
yadā ca paccati bhadraṁ
atha (bhadro) bhadrāni passati.

Patna 103 [7.8] Kalyāṇī
bhadro pi paśśate pāpaṁ
yāva bhadraṁ na paccati |
yadā tu paccate bhadraṁ
atha bhadro bhadrāṇi paśśati ||

Udānavarga 28.20 Pāpa
bhadro 'pi paśyate pāpaṁ
yāvad bhadraṁ na pacyate */*
yadā tu pacyate bhadram
atha bhadrāṇi paśyati *//*

* * * * *

Pāḷi 121 [9.6] Pāpa
māppamaññetha pāpassa
na maṁ taṁ āgamissati.
udabindunipātena
udakumbho pi pūrati,
bālo pūrati pāpassa,
thokathokam pi ācinaṁ.

Gāndhārī 209 [13.9] Yamaka
na apu mañea pavasa
"na me ta akamiṣadi"
udabinunivadeṇa
udakubho va puyadi
puyadi balu paveṇa
stukastoka bi ayaro.

Patna 193 [11.20] Bāla
nāppaṁ pāpassa maṁñeyā
na me taṁ āgamiṣyati |
udabindunipātena
udakuṁbho pi pūrati ||
pūrate bālo pāpassa
thokathokaṁ pi ācinaṁ |

Udānavarga 17.5 Udaka
nālpaṁ manyeta pāpasya
naitaṁ mām āgam*i*ṣyat*i /*
*uda*bindunipātena
mahāku*m*bho 'pi pūry*ate /*
pūrya*n*ti bālāḥ pāpair hi
stokastokaṁ kṛtair api *//*

* * * * *

Pāḷi 122 [9.7] Pāpa
māppamaññetha puññassa
na maṁ taṁ āgamissati.
udabindunipātena
udakumbho pi pūrati,
dhīro pūrati puññassa,
thokathokam pi ācinaṁ.

Patna 194 [11.21] Bāla
nāppaṁ puṁñassa manyeyā
na me taṁ āgamiṣyati ||
udabindunipātena
udakumbho pi pūrati |
pūrate praṁño puṁñassa
thokathokaṁ pi ācinaṁ ||

Gāndhārī 210 [13.10] Yamaka
na apu mañea puñasa
na me ta akamiṣadi
udabinunivadeṇa
udakubho va puyadi
puyadi dhiru puñeṇa
stokastuka bi ayaru.

Udānavarga 17.6 Udaka
nālpaṁ manyeta puṇyasya
naitaṁ mām āgamiṣyati |
udabindunipātena
mahākumbho 'pi pūryate |
pūryanti dhīrāḥ pu*ṇ*y*air hi*
*stoka*stokaṁ kṛtair api ||

* * * * *

Pāḷi 123 [9.8] Pāpa
vāṇijo va bhayaṁ maggaṁ
appasattho mahaddhano,
visaṁ jīvitukāmo va,
pāpāni parivajjaye.

Patna 116 [7.21] Kalyāṇī
vāṇijo va bhayaṁ māggaṁ
appasāttho mahaddhano |
viṣaṁ jīvitukāmo va
pāpāni parivajjaye ||

Udānavarga 28.14 Pāpa
vaṇig vā sabhayaṁ mārgam
alpa*śāstro* mahādh*ano* |
*viṣaṁ jīv*itakāmo vā
pāpāni parivarjayet ||

* * * * *

Pāḷi 124 [9.9] Pāpa
pāṇimhi ce vaṇo nāssa
hareyya pāṇinā visaṁ,
nābbaṇaṁ visam anveti,
natthi pāpaṁ akubbato.

Patna 106 [7.11] Kalyāṇī
pāṇimhi ce vraṇo nā 'ssa
dhāreyā pāṇinā viṣaṁ |
nāvraṇe viṣam anneti
nāsti pāpaṁ akurvvato ||

Udānavarga 28.15 Pāpa
pāṇau cāsya vraṇo na syād
dhārayet pāṇinā viṣam |
nāvraṇe krā*mati viṣaṁ*
nāsti pāpam akurvataḥ ||

* * * * *

Pāḷi 125 [9.10] Pāpa
yo appaduṭṭhassa narassa dussati,
suddhassa posassa anaṅgaṇassa,
tam eva bālaṁ pacceti pāpaṁ
sukhumo rajo paṭivātaṁ va khitto.

Patna 115 [7.20] Kalyāṇī
yo apraduṣṭassa naro praduṣyati
śuddhassa poṣassa anaṁgaṇassa |
tam eva bālaṁ pracceti pāpaṁ
sukhumo rajo paṭivātaṁ va khitto ||

Udānavarga 28.9 Pāpa
yo hy apraduṣṭasya narasya duṣyate
śuddhasya nityaṁ vigatāṅgaṇasya /
tam eva bālaṁ pratiyāti pāpaṁ
kṣiptaṁ rajaḥ prativātaṁ yathaiva |/

* * * * *

Pāḷi 126 [9.11] Pāpa
gabbham ekepapajjanti
nirayaṁ pāpakammino,
saggaṁ sugatino yanti
parinibbanti anāsavā.

Patna 274 [15.14] Āsava
gabbham eke okraṁmanti
nirayaṁ pāpakaṁmuṇo |
saggaṁ sugatino yānti
parinivvānti anāsavā ||

* * * * *

Pāḷi 127 [9.12] Pāpa
na antalikkhe, na samuddamajjhe,
na pabbatānaṁ vivaraṁ pavissa,
na vijjatī so jagatippadeso
yatthaṭṭhito mucceyya pāpakammā.

Udānavarga 9.5 Karma
naivāntarīkṣe na samudramadhye
na parvatānāṁ vivaraṁ praviśya |
na vidyate ’sau pr̥thivīpradeśo
yatra sthitaṁ na prasaheta karma //

Divyāvadāna p. 561
naivāntarīkṣe na samudramadhye
na parvatānāṁ vivaraṁ praviśya |
na vidyate sa pr̥thivīpradeśo
yatra sthitaṁ na prasaheta karma ||

* * * * *

Pāḷi 128 [9.13] Pāpa
na antalikkhe, na samuddamajjhe,
na pabbatānaṁ vivaraṁ pavissa,
na vijjatī so jagatippadeso
yatthaṭṭhitaṁ nappasahetha maccu.

Udānavarga 1.25 Anitya
naivāntarīkṣe na samudramadhye
na parvatānāṁ vivaraṁ praviśya /
na vidyate 'sau pṛthivīpradeśo
yatra sthitaṁ na prasaheta mṛtyuḥ //

Pāpavaggo navamo.

10. Daṇḍavagga

Pāḷi 129 [10.1] Daṇḍa
sabbe tasanti daṇḍassa,
sabbe bhāyanti maccuno,
attānaṁ upamaṁ katvā,
na haneyya na ghātaye.

Patna 202 [12.8] Daṇḍa
sabbe trasanti daṇḍānāṁ
[sabbesaṁ jīvitaṁ priyaṁ] |
āttānaṁ upamaṁ kattā
neva haṁyyā na ghātaye ||

Udānavarga 5.19 Priya
sarve daṇḍasya bibhyanti
[sarveṣāṁ jīvitaṁ priyam] /
ātmānam upamāṁ kṛtvā
naiva hanyān na ghātayet //

* * * * *

Pāḷi 130 [10.2] Daṇḍa
sabbe tasanti daṇḍassa,
sabbesaṁ jīvitaṁ piyaṁ,
attānaṁ upamaṁ katvā,
na haneyya na ghātaye.

Patna 202 [12.8] Daṇḍa
sabbe trasanti daṇḍānāṁ
sabbesaṁ jīvitaṁ priyaṁ |
āttānaṁ upamaṁ kattā
neva haṁyyā na ghātaye ||

Udānavarga 5.19 Priya
sarve daṇḍasya bibhyanti
sarveṣāṁ jīvitaṁ priyam /
ātmānam upamāṁ kṛtvā
naiva hanyān na ghātayet //

* * * * *

Pāḷi 131 [10.3] Daṇḍa
sukhakāmāni bhūtāni
yo daṇḍena vihiṁsati,
attano sukham esāno
pecca so na labhate sukhaṁ.

Patna 203 [12.9] Daṇḍa
sukhakāmāni bhūtāni
yo daṇḍena vihiṁsati |
āttano sukham eṣāṇo
precca so na labhate sukhaṁ ||

Udānavarga 30.3 Sukha
sukhakāmāni bhūtāni
yo daṇḍena vihiṁsati |
ātmanaḥ sukham eṣāṇaḥ
sa vai na labhate sukham //

* * * * *

Pāḷi 132 [10.4] Daṇḍa
sukhakāmāni bhūtāni
yo daṇḍena na hiṁsati,
attano sukham esāno
pecca so labhate sukhaṁ.

Patna 204 [12.10] Daṇḍa
sukhakāmāni bhūtāni
yo daṇḍena na vihiṁsati |
āttano sukham eṣāṇo
precca so labhate sukhaṁ ||

Udānavarga 30.4 Sukha
sukhakāmāni bhūtāni
yo daṇḍena na hiṁsati |
ātmanaḥ sukham eṣānaḥ
sa pretya labhate sukham //

* * * * *

Pāḷi 133 [10.5] Daṇḍa
māvoca pharusaṁ kañci,
vuttā paṭivadeyyu' taṁ,
dukkhā hi sārambhakathā,
paṭidaṇḍā phuseyyu' taṁ.

Patna 197 [12.3] Daṇḍa
mā vade paruṣaṁ kaṁci
vuttā paṭivadeyu taṁ |
dukkhā hi sārambhakathā
paṭidaṇḍā phuseyu taṁ ||

Udānavarga 26.3 Nirvāṇa
mā kaṁ cit paruṣaṁ brūthaḥ
proktāḥ prativadanti tam /
duḥkhā hi saṁrambhakathā*ḥ*
pratidaṇḍaṁ spṛśanti hi |/

* * * * *

Pāḷi 134 [10.6] Daṇḍa
sace neresi attānaṁ,
kaṁso upahato yathā,
esa pattosi nibbānaṁ,
sārambho te na vijjati.

Patna 198 [12.4] Daṇḍa
sace iresi āttānaṁ
kaṁso upahato r iva |
[jātimaraṇasaṁsāraṁ
ciraṁ praccanubhohisi] ||

Patna 199 12.5] Daṇḍa
[na ce iresi āttānaṁ
kaṁso anupahato r iva] |
esa prātto si nibbāṇaṁ
sārambhā te na vijjati ||

Udānavarga 26.5 Nirvāṇa
na tv īrayasi hātmānaṁ
kaṁsir nopahatā yathā |
eṣa prāpto 'si nirvāṇaṁ
saṁrambhas te na vidyate |/

* * * * *

Pāḷi 135 [10.7] Daṇḍa
yathā daṇḍena gopālo
gāvo pāceti gocaraṁ,
evaṁ jarā ca maccu ca
āyuṁ pācenti pāṇinaṁ.

Patna 200 [12.6] Daṇḍa
yathā daṇḍena gopālo
gāvo p*r*ājeti gocaraṁ |
evaṁ jarā ca maccū ca
[prāṇināṁ adhivattati] ||

Udānavarga 1.17 Anitya
yathā daṇḍena gopālo
gāḥ prāpayati gocaram /
evaṁ *rog*air jarāmṛtyuḥ
āyuḥ prāpayate nṛṇām //

* * * * *

Pāḷi 136 [10.8] Daṇḍa
atha pāpāni kammāni
karaṁ bālo na bujjhati,
sehi kammehi dummedho
aggidaḍḍho va tappati.

Udānavarga 9.12 Karma
sa cet pāpāni karmāṇi
kurvaṁ bālo na budhyate |
karmabhiḥ svais tu durmedhā
hy agnidagdhaiva tapyate ||

Pāḷi 137 [10.9] Daṇḍa
yo daṇḍena adaṇḍesu
appaduṭṭhesu dussati
dasannam aññataraṁ ṭhānaṁ
khippam eva nigacchati:

Udānavarga 28.26 Pāpa
adaṇḍeṣu hi daṇḍena
yo ’praduṣṭeṣu duṣyate /
daśānām anyatamaṁ sthānaṁ
kṣipram eva nigacchati //

* * * * *

Pāḷi 138 [10.10] Daṇḍa
vedanaṁ pharusaṁ jāniṁ,
sarīrassa ca bhedanaṁ,
garukaṁ vā pi ābādhaṁ,
cittakkhepaṁ va pāpuṇe,

Udānavarga 28.28 Pāpa
vedanāṁ kaṭukāṁ vāpi
śarīrasya ca bhedanam /
ābādhaṁ vāpi paruṣaṁ
cittakṣepam athāpi vā //

* * * * *

Pāḷi 139 [10.11] Daṇḍa
rājato vā upasaggaṁ,
abbhakkhānaṁ va dāruṇaṁ,
parikkhayaṁ va ñātīnaṁ,
bhogānaṁ va pabhaṅguraṁ.

Udānavarga 28.27 Pāpa
ñātīnāṁ vā vinābhāvaṁ
bhogānāṁ vā parikṣayam /
rājato hy upasargaṁ vāpy
abhyā*kh*yānaṁ ca dāruṇam //

* * * * *

Pāḷi 140 [10.12] Daṇḍa
atha vāssa agārāni,
aggi ḍahati pāvako.
kāyassa bhedā duppañño
nirayaṁ so upapajjati.

Gāndhārī 211 [13.11] Yamaka
[kayakamu vayikamu
maṇokama ca pavaka]
asevaïti drupañu
niraeṣu vavajadi.

Udānavarga 28.29 Pāpa
atha vāsyāpy agārāṇi
hy agnir dahati sarvathā |
bhedāt kāyasya cāprājño
[daśamāṁ durgatiṁ vrajet] //

* * * * *

Pāḷi 141 [10.13] Daṇḍa
na naggacariyā na jaṭā na paṅkā,
nānāsakā thaṇḍilasāyikā vā,
rājo ca jallaṁ ukkuṭikappadhānaṁ,
sodhenti maccaṁ avitiṇṇakaṅkhaṁ.

Patna 195 [12.1] Daṇḍa
na naggacariyā na jaṭā na paṁko
nānāśanaṁ tthaṇḍīlaśāyikā vā |
rajocelaṁ ukkuṭukapradhānaṁ
śodhenti māccaṁ avitiṇṇakaṁchaṁ ||

Udānavarga 33.1 Brāhmaṇa
na nagnacaryā na jaṭā na paṅkā
no 'nāśanaṁ sthaṇḍilaśāyikā vā |
*na ra*jomalaṁ notkuṭukaprahāṇaṁ
śodheta martyaṁ hy avitīrṇakāṅkṣam ||

Mahāvastu iii. 412
na muṇḍabhāvo na jaṭā na paṁko
nānāsanaṁ thaṇḍilaśāyikā vā |
rajojalaṁ votkuṭukaprahāṇaṁ
[duḥkhapramokṣaṁ na hi tena bhoti] ||

Divyāvadāna p. 339
also Mūlasarvāstivādivinaya
(Gilgit III.iv.40)
na nagnacaryā na jaṭā na paṅko
nānāśanaṁ sthaṇḍilaśāyikā vā |
na rajomalaṁ notkuṭukaprahānaṁ
viśodhayen moham aviśīrṇakāṅkṣam ||

* * * * *

Pāḷi 142 [10.14] Daṇḍa
alaṅkato ce pi samaṁ careyya,
santo danto niyato brahmacārī,
sabbesu bhūtesu nidhāya daṇḍaṁ,
so brāhmaṇo so samaṇo sa bhikkhu.

Patna 196 [12.2] Daṇḍa
alaṁkato cāpi samaṁ careyā
dānto śānto niyato dhammacārī |
sabbesu prāṇesu nidhāya daṇḍaṁ
so brāhmaṇo so śamaṇo sa bhikkhū ||

Gāndhārī 80 [2.30] Bhikhu
alagido ya vi carea dhamu
dadu śadu sañadu brammayari
saveṣu bhudeṣu nihaï daṇa
so bramaṇo so ṣamaṇo so bhikhu.

Udānavarga 33.2 Brāhmaṇa
alaṁkr̥taś cāpi careta dharmaṁ
k*ṣānto* dā*nto ni*ya*to brahma*cārī |
sarveṣu bhūteṣu nidhāya daṇḍaṁ
sa brahmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ //

Mahāvastu iii. 412
alaṁkr̥to vāpi caretha dharmaṁ
śānto dānto niyato brahmacārī |
sarvehi bhūtehi nivārya daṇḍaṁ
so brāhmaṇo so śramaṇo sa bhikṣuḥ ||

Divyāvadāna p. 339
also Mūlasarvāstivādivinaya
(Gilgit III.iv.40 41)
alaṁkr̥taś cāpi cāreta dharmaṁ
dāntendriyaḥ śāntaḥ saṁyato brahmacāri |
sarveṣu bhūteṣu nidhāya daṇḍaṁ
sa brāhmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ ||

* * * * *

Pāḷi 143 [10.15] Daṇḍa
hirīnisedho puriso
koci lokasmi' vijjati,
yo nindaṁ appabodhati
asso bhadro kasām iva.

Udānavarga 19.5 Aśva
hrīniṣevī hi puruṣaḥ
[prājñ*o* yaḥ susamāhitaḥ /
sarvapāpaṁ jahāty eṣa]
bhadrāśvo hi kaśām iva //

* * * * *

PĀḶI 144 [10.16] DAṆḌA
asso yathā bhadro kasānivitṭho
ātāpino saṁvegino bhavātha.
saddhāya sīlena ca vīriyena ca,
samādhinā dhammavinicchayena ca,
sampannavijjācaraṇā patissatā,
pahassatha dukkham idaṁ anappakaṁ.

PATNA 329 [18.3] DADANTĪ
aśśo va bhadro kaṣāya puṭṭho
ātāpino saviṁgaṇo carāṇo |
śraddhāya sīlena ca vīriyeṇa ca
samādhinā dhammavipaśśanāya ca |
[te khāntisoracchasamādhisaṁṭhitā
śutassa praṁñāya ca sāram ajjhagū] ||

UDĀNAVARGA 19.2 AŚVA
bhadro yathāśvaḥ kaśayābhitāḍita
hy ātāpinaḥ saṁvijit*ā*ś careta |
śrāddhas tathā śīlaguṇair upetaḥ
samāhito dharmaviniścayajñaḥ *|*
saṁpannavidyācaraṇa*ḥ* pratismṛtas
[tāyī sa sarvaṁ prajahāti duḥkham] *||*

* * * * *

PĀḶI 145 [10.17] DAṆḌA
udakaṁ hi nayanti nettikā,
usukārā namayanti tejanaṁ,
dāruṁ namayanti tacchakā,
attānaṁ damayanti subbatā.

UDĀNAVARGA 17.10 UDAKA
udakena nija*n*ti *nejakā*
*iṣukārā namayanti te*jasā |
dāru*ṁ* namayanti takṣakā
hy ātmāna*ṁ dama*yanti paṇḍitāḥ *||*

DAṆḌAVAGGO DASAMO.

11. Jarāvagga

Pāḷi 146 [11.1] Jarā
ko nu hāso kim ānando
niccaṁ pajjalite sati.
andhakārena onaddhā
padīpaṁ na gavesatha.

Patna 233 [13.18] Śaraṇa
kin nu hāśo kim ānando
niccaṁ prajjalite sati |
andhakāramhi prakkhittā
pradīpaṁ na gaveṣatha ||

Gāndhārī 143 [10.?] Jara
ko nu harṣ*o* ki*m* *aṇano*
t*a*va pa*j*valide sado
anakarasm*a* pakṣiti
pra . . . . . .

Udānavarga 1.4 Anitya
ko nu harṣaḥ ka ānanda
evaṁ prajvalite sati |
andhakāraṁ prav*iṣṭāḥ* stha
pradīpaṁ na gaveṣatha ||

Mahāvastu iii. p. 376
[kā nu krīḍā kā nu ratī]
evaṁ prajvalite sadā |
andhakārasmiṁ prakṣiptā
pradīpaṁ na gaveṣatha ||

ko nu harṣo ko nu ānando
evaṁ prajvalite sadā |
andhakārasmiṁ prakṣiptā
[ālokaṁ na prakāśatha] ||

* * * * *

Pāḷi 147 [11.2] Jarā
passa cittakataṁ bimbaṁ
arukāyaṁ samussitaṁ
āturaṁ bahusaṅkappaṁ
yassa natthi dhuvaṁ ṭhiti.

Udānavarga 27.20 Paśya
paśya citrakr̥taṁ bimbam
arukaṁ kāyasaṁjñitam *|*
āturaṁ moṣasaṁkalpaṁ
yasya nāsti dhruvasthitiḥ *||*

* * * * *

Pāḷi 148 [11.3] Jarā
parijiṇṇam idaṁ rūpaṁ
roganiḍḍhaṁ pabhaṅguraṁ,
bhijjati pūtisandeho
maraṇantaṁ hi jīvitaṁ.

Patna 259 [14.21] Khānti
parijinnam idaṁ rūpaṁ
roganīḍaṁ prabhaṁguraṁ ||
bhijjīhiti<ti> pūtisaṁdeho
maraṇāttaṁ hi jīvitaṁ ||

Gāndhārī 142 [10.?] Jara
parijiṇam ida ruvu
roaneḍa pravhaguṇo
bhetsidi p*u*di . . .
. . . .

Udānavarga 1.34 Anitya
parijīrṇam idaṁ rūpaṁ
roganīḍaṁ prabhaṅguram /
bhetsyate pūty asaṁdehaṁ
maraṇāntaṁ hi jīvitam //

* * * * *

Pāḷi 149 [11.4] Jarā
yānimāni apatthāni
alāpūneva sārade,
kāpotakāni aṭṭhīni
tāni disvāna kā rati.

Gāndhārī 154 [10.?] Jara
*ya*ṇi*ma*ṇi avathaṇi
alaüṇi ba śarada
*[śa*gha*va*r*ṇa*ṇ*i* śiṣaṇi]
taṇi dispaṇi ka radi.

Udānavarga 1.5 Anitya
yānīmāny apaviddhāni
[vikṣiptāni diśo diśam] /
kāpotavarṇāny asthīni
tān*i* dṛṣṭv*e*ha kā rati*ḥ* //

Gāndhārī 155 [10.?] Jara
[yaṇimaṇi pravhaguṇi
vikṣitaṇi diśo diśa]
kavodakaṇi aṭhiṇi
taṇi dispaṇi ka radi.

Divyāvadāna p. 561
yānīmānyapaviddhāni
[vikṣiptāni diśo daśa] |
kapotavarṇānyasthīni
tāni dṛṣṭveha kā ratiḥ ||

* * * * *

Pāḷi 150 [11.5] Jarā
aṭṭhīnaṁ nagaraṁ kataṁ
maṁsalohitalepanaṁ,
yattha jarā ca maccu ca
māno makkho ca ohito.

Gāndhārī 284 [17.11] [Kodha]
nakara aṭ́hipakara
matsalohidalevaṇa
yatra rako ya doṣo ya
maṇo makṣo samokadu.

Udānavarga 16.23 Prakirṇaka
nagaraṁ hy asthiprākāraṁ
māṁsaśoṇitalepanam /
yatra rāgaś ca dveṣaś ca
māno mrakṣaś ca bādhyate //

* * * * *

Pāḷi 151 [11.6] Jarā
jīranti ve rājarathā sucittā,
atho sarīram pi jaraṁ upeti.
satañ ca dhammo na jaraṁ upeti,
santo have sabbhi pavedayanti.

Gāndhārī 160 [10.?] Jara
jiyadi hi rayaradha sucitra
adha śarira bi jara uvedi
sada du dharma na jara *u*vedi
sado hi ṣa sabhi praverayadi.

Udānavarga 1.28 Anitya
jīryanti vai rājarathāḥ sucitrā
hy atho śarīram api jarām upaiti /
satāṁ tu dharmo na jarām upaiti
santo hi taṁ satsu nivedayanti ||

* * * * *

Pāḷi 152 [11.7] Jarā
appassutāyaṁ puriso
balivaddo va jīrati,
maṁsāni tassa vaḍḍhanti,
paññā tassa na vaḍḍhati.

Patna 209 [12.15] Daṇḍa
appaśśuto ayaṁ puruṣo
balivaddo va *j*jīrati |
māṁsāni tassa vaddhanti
praṁñā tassa na vaddhati ||

* * * * *

Pāḷi 153 [11.8] Jarā
anekajātisaṁsāraṁ
sandhāvissaṁ anibbisaṁ
gahakārakaṁ gavesanto:
dukkhā jāti punappunaṁ.

Udānavarga 31.6 Citta
anekaṁ jātisaṁsāraṁ
saṁdhāvitvā punaḥ punaḥ /
gṛhakārakaiṣamāṇas tvaṁ
duḥkhā jāti*ḥ* punah punaḥ //

Pāḷi 154 [11.9] Jarā
gahakāraka diṭṭhosi!
puna gehaṁ na kāhasi:
sabbā te phāsukā bhaggā,
gahakūṭaṁ visaṅkhitaṁ,
visaṅkhāragataṁ cittaṁ,
taṇhānaṁ khayam ajjhagā.

Udānavarga 31.7 Citta
gr̥hakāraka dr̥ṣṭo 'si
na punar gehaṁ kariṣyasi |
sarve te pārśukā bhagnā
gr̥hakūṭaṁ visaṁskr̥tam /
visaṁskāragate citte
ihaiva kṣayam adhyagāḥ //

* * * * *

Pāḷi 155 [11.10] Jarā
acaritvā brahmacariyaṁ
aladdhā yobbane dhanaṁ
jiṇṇakoñcā va jhāyanti
khīṇamacche va pallale.

Patna 229 [13.14] Śaraṇa
acarittā brahmaceraṁ
aladdhā yovvane dhanaṁ |
jinnakroṁcā va jhāyaṁti
jhīnamacche va pallare ||

Udānavarga 17.3 Udaka
acaritvā brahmacaryam
alabdhvā yauvane dhanam /
jīrṇakrau*ñcai*v*a* dhyāyante
'lpamatsya iva palva*le* //

* * * * *

Pāḷi 156 [11.11] Jarā
acaritvā brahmacariyaṁ
aladdhā yobbane dhanaṁ
senti cāpātikhittā va
purāṇāni anutthunaṁ.

Gāndhāri 139b Jara
. . . .
. . . .
. . . .
pora*ṇ*aṇi *aṇu*svar*u*.

Patna 230 [13.15] Śaraṇa
acarittā brahmaceraṁ
aladdhā yovvane dhanaṁ |
śenti cāpādhikinno vā
porāṇāni a 'nutthunaṁ ||

Udānavarga 17.4 Udaka
a*caritvā brahmacarya*m
alabdhvā yauvane dhana*m* /
śenti cāp*āti*k*ī*rṇā vā
paurāṇāny anuci*n*t*itāḥ* //

Jarāvaggo ekādasamo.

12. Attavagga

Pāḷi 157 [12.1] Atta
attānañ ce piyaṁ jaññā
rakkheyya naṁ surakkhitaṁ
tiṇṇam aññataraṁ yāmaṁ
paṭijaggeyya paṇḍito.

Patna 312 [17.7] Ātta
āttānañ ce priyaṁ ñāyyā,
rakkheyā naṁ surakkhitaṁ;
ttiṇṇam aññataraṁ yāmānaṁ
paṭijāggreya paṇḍito.

Udānavarga 5.15 Priya
ātmānaṁ cet priyaṁ vidyād
rakṣed enaṁ surakṣitam /
[yathā pratyantanagaraṁ
gambhīraparikhaṁ dr̥ḍham] /
trayāṇām anyatamaṁ yāmaṁ
pratijāgreta paṇḍitaḥ //

* * * * *

Pāḷi 158 [12.2] Atta
attānam eva paṭhamaṁ
patirūpe nivesaye,
athaññam anusāseyya
na kilisseyya paṇḍito.

Gāndhārī 227 [14.4] [Paṇida]
atmaṇam eva pradhamu
pradiruvi niveśaï
tadañi aṇuśaśea
na kiliśea paṇidu.

Patna 317 [17.12] Ātta
āttānaṁ ce priyaṁ ñāyyā
rakkheyā naṁ surakkhitaṁ |
ttiṇṇam añataraṁ yāmānaṁ
paṭijāggreya paṇḍito ||

Udānavarga 23.7 Ātma
ātmānam eva prathamaṁ
pratirūpe niveśayet /
tato 'nyam anuśāsīt*a*
na kliśyeta hi *paṇḍitaḥ* //

* * * * *

Pāḷi 159 [12.3] Atta
attānañ ce tathā kayirā
yathaññam anusāsati,
sudanto vata dametha,
attā hi kira duddamo.

Patna 318 [17.13] Ātta
āttanā ye tathā kayirā
yathāṁñam anuśāsaye |
adānto vata dameyā
āttā hi kira duddamo ||

Udānavarga 23.8 Ātma
ātmānaṁ hi tathā *ku*ryāc
chāsīt*ā*nyaṁ yathā svayam /
sudānto bata me nityam
ātmā sa hi sudurdamaḥ //

* * * * *

Pāḷi 160 [12.4] Atta
attā hi attano nātho
ko hi nātho paro siyā.
attanā va sudantena
nāthaṁ labhati dullabhaṁ.

Patna 321 [17.16] Ātta
āttā hi āttano nātho
ko hi nātho paro siyā |
āttanā hi sucinnena
nāthaṁ labhati dullabhaṁ ||

Udānavarga 23.11 Ātma
ātmā tv ihātmano *nāthaḥ*
*ko nu nā*thа*ḥ par*o bh*avet |*
ātmanā hi sudāntena
nāthaṁ l*abha*ti paṇḍi*taḥ ||*

* * * * *

Pāḷi 161 [12.5] Atta
attanā va kataṁ pāpaṁ
attajaṁ attasambhavaṁ,
abhimatthati dummedhaṁ
vajiraṁ vasmamayaṁ maṇiṁ.

Patna 307 [17.2] Ātta
āttanā hi kataṁ pāpaṁ
āttajaṁ āttasaṁbhavaṁ |
anumaṁdhati dummedhaṁ
vayiraṁ vā ahmamayaṁ maṇiṁ ||

Udānavarga 28.12 Pāpa
[aśuddhabuddhiṁ pratyātmaṁ
nānyo hy anyaṁ viśodhayet] *|*
abhimathnāti taṁ pāpaṁ
vajram a*śmamaṇiṁ ya*thā *||*

* * * * *

Pāḷi 162 [12.6] Atta
yassa accantadussīlyaṁ
māluvā sālamivotataṁ
karoti so tathattānaṁ
yathā naṁ icchatī diso.

Gāndhārī 330 [20.9] [Śilavaga?]
yasa acadadruśilia
malua va vilada vaṇi
kuya so tadha *a*tvaṇa
yadha ṇa viṣamu ichadi.

Patna 306 [17.1] Ātta
yassa accantadośśillaṁ
malutā sālam ivo ’tatā |
karoti so tathāttānaṁ
yathā naṁ biṣam icchati ||

Udānavarga 11.10 Śramaṇa
yo ’sāv atyantaduḥśīlaḥ
sālavāṁ mālutā yathā *|*
karoty asau tathāṭmānaṁ
yathainaṁ dviṣa d icchati *||*

* * * * *

Pāḷi 163 [12.7] Atta
sukarāni asādhūni
attano ahitāni ca,
yaṁ ve hitañ ca sādhuñ ca
taṁ ve paramadukkaraṁ.

Patna 167 [10.11] Mala
sukarāṇi asādhūni
āttano ahitāni ca |
yaṁ ve hitaṁ ca sādhuñ ca
taṁ ve paramadukkaraṁ ||

Gāndhārī 264 [16.6] [Prakiṇakavaga?]
sukaraṇi asadhuṇi
atvaṇo ahidaṇa yi
ya du hida ji sadhu ji
ta gu paramadrukara.

Udānavarga 28.16 Pāpa
sukarāṇi hy asādhūni
svātmano hy ahitāni ca /
yad vai hitaṁ ca pathyaṁ ca
tad vai paramaduṣkaram //

* * * * *

Pāḷi 164 [12.8] Atta
yo sāsanaṁ arahataṁ
ariyānaṁ dhammajīvinaṁ,
paṭikkosati dummedho
diṭṭhiṁ nissāya pāpikaṁ,
phalāni kaṭṭhakasseva
attaghaññāya phallati.

Patna 315 [17.10] Ātta
yo śāsanaṁ arahatāṁ
ayirāṇāṁ dhammajīvināṁ |
paṭikrośati dummedho
dr̥ṣṭiṁ niśśaya pāpikāṁ |
phalāni kaṇṭakasseva
āttaghannāya phallati ||

Gāndhārī 258 [15.16] [Bahoṣuda]
ye śaśaṇa arahadu
ariaṇa dhamajiviṇo
paḍikośadi drumedho
diṭhi niṣaï pavia
phalaṇi kaḍakaseva
atvakañaï phaladi.

Udānavarga 8.7 Vāca
yaḥ śāsanaṁ hy arhatām
āryāṇāṁ dharmajīvinām /
pratikrośati durmedhā
dr̥ṣṭiṁ niḥśritya pāpikām /
phalaṁ kaṇṭakaveṇur vā
phalaty ātmavadhāya saḥ //

* * * * *

Pāḷi 165 [12.9] Atta
attanā va kataṁ pāpaṁ,
attanā saṅkilissati,
attanā akataṁ pāpaṁ,
attanā va visujjhati,
suddhī asuddhī paccattaṁ,
nāñño aññaṁ visodhaye.

Patna 308 [17.3] Āttа
āttanā hi kataṁ pāpaṁ
āttanā saṁkiliśśati |
āttanā akataṁ pāpaṁ
āttanā ye viśujjhati |
śoddhī aśoddhī praccattaṁ
nāṁño aṁñaṁ viśodhaye ||

Udānavarga 28.11 Pāpa
ātmanā hi kr̥te pāpe
tv ātmanā kliśyate sadā |
ātmanā tv akr̥te pāpe
hy ātmanaiva viśudhyate //

Udānavarga 28.12 Pāpa
aśuddhabuddhiṁ pratyātmaṁ
nānyo hy anyaṁ viśodhayet /
[abhimathnāti taṁ pāpaṁ
vajram a*śmamaṇiṁ ya*thā] //

* * * * *

Pāḷi 166 [12.10] Atta
attadatthaṁ paratthena
bahunā pi na hāpaye,
attadattham abhiññāya
sadatthapasuto siyā.

Patna 325 [17.20] Āttа
āttadātthaṁ parātthena
bahunā pi na hāpaye |
āttadātthaṁ paraṁ ñāttā
sadātthaparamo siyā ||

Gāndhārī 265 [16.7] [Prakiṇakavaga?]
apaṇatha parатheṇa
na kudayiṇo havaï
atvatha paramu ñatva
svakathaparamu sia.

Udānavarga 23.10 Ātma
ātmano ’rthaṁ parārthena
bah*u*nāpi na hāp*ay*et /
ātmārthaṁ paramaṁ jñātvā
svakārthaparamo bhavet //

Attavaggo dvādasamo.

13. Lokavagga

Pāḷi 167 [13.1] Loka
hīnaṁ dhammaṁ na seveyya,
pamādena na saṁvase,
micchādiṭṭhiṁ na seveyya,
na siyā lokavaḍḍhano.

Patna 31 [2.18] Apramāda
hīnaṁ dhammaṁ na seveyā
pramādena na samvase |
micchadr̥ṣṭiṁ na seveyā
na siyā lokavaddhano ||

Gāndhārī 121 [7.12] Apramadu
*hi*ṇa dharma na sev*e*a
pramadeṇa na savasi
michadiṭhi na roy*e*a
na sia lokavaḍhaṇo.

Udānavarga 4.8 Apramāda
hīnāṁ dharmā*ṁ* na seveta
pramādena na saṁvaset *|*
mithyādr̥ṣṭi*ṁ* na roceta
na bhavel lokavardhanaḥ *||*

* * * * *

Pāḷi 168 [13.2] Loka
uttiṭṭhe nappamajjeyya,
dhammaṁ sucaritaṁ care,
dhammacārī sukhaṁ seti
asmiṁ loke paramhi ca.

Patna 27 [2.14] Apramāda
uṭṭheyā na pramajjeyā
dhammaṁ sucaritaṁ care |
dhammacārī . . . . . śeti
aśśiṁ loke paramhi ca ||

Gāndhārī 110 [7.1] Apramadu
udiṭha na pramajea
dhamu sucarida cari
dhamacari suhu śeadi
asvi loki parasa yi.

Udānavarga 4.35 Apramāda
uttiṣṭhen na pramādyeta
dharmaṁ sucaritaṁ caret *|*
dharmacārī sukhaṁ śete
hy asmiṁ loke paratra ca *||*

* * * * *

Pāḷi 169 [13.3] Loka
dhammaṁ care sucaritaṁ,
na naṁ duccaritaṁ care,
dhammacārī sukhaṁ seti
asmiṁ loke paramhi ca.

Patna 224 [13.9] Śaraṇa
dhaṁmaṁ care sucaritaṁ
na naṁ duccaritaṁ care |
dhammacārī sukhaṁ śeti
assiṁ loke paramhi ca ||

Gāndhārī 328 [20.7] [Śilavaga?]
dhamu cari sucarida
. . . . . drucarida cari
dhamayari suh*a* śedi
asvi loki parasa yi.

Udānavarga 30.5 Sukha
dharmaṁ caret sucaritaṁ
nainaṁ duścaritaṁ caret *|*
dharmacārī sukhaṁ śete
hy asmiṁ loke paratra ca ||

Avadānaśataka 1 p. 220
dharmaṁ caret sucaritaṁ
nainaṁ duścaritaṁ caret |
dharmacārī sukhaṁ śete
asmiṁlloke paratra ca ||

Pāḷi 170 [13.4] Loka
yathā bubbulakaṁ passe,
yathā passe marīcikaṁ,
evaṁ lokaṁ avekkhantaṁ
maccurājā na passati.

Patna 258 [14.20] Khānti
yathā bubbudakaṁ paśśe
yathā paśśe marīcikaṁ |
evaṁ lokaṁ avecchānam
maccurājā na paśśati ||

Udānavarga 27.15 Paśya
yathā budbudikāṁ paśyed
yathā paśyen marīcikām /
evaṁ lokam avekṣaṁ vai
mr̥tyurājaṁ na paśyati //

* * * * *

Pāḷi 171 [13.5] Loka
etha passathimaṁ lokaṁ
cittaṁ rājarathūpamaṁ
yattha bālā visīdanti,
natthi saṅgo vijānataṁ.

Udānavarga 27.17 Paśya
[paśyatemaṁ sadā kāyaṁ]
citraṁ rājarathopamam /
yatra bālāḥ pramuhyante
saṅgo nāsti prajānatām //

* * * * *

Pāḷi 172 [13.6] Loka
yo ca pubbe pamajjitvā
pacchā so nappamajjati,
somaṁ lokaṁ pabhāseti
abbhā mutto va candimā.

Gāndhārī 122 [7.13] Apramadu
yo du puvi pramajeti
pacha su na pramajadi
so ida loku ohasedi
abha muto va suriu.

Patna 20 [2.7] Apramāda
pūrvve cāpi pramajjittā
yo pacchā na pramajjati |
so imaṁ lokaṁ prabhāseti
abhramutto va candramā ||

Udānavarga 16.5 Prakirṇaka
yas tu pūrvaṁ pramādyeha
paścād vai na pramādyate |
sa imaṁ bhāsate lokam
abhramuktaiva candramāḥ //

* * * * *

Pāḷi 173 [13.7] Loka
yassa pāpaṁ kataṁ kammaṁ
kusalena pithīyati,
somaṁ lokaṁ pabhāseti
abbhā mutto va candimā.

Udānavarga 16.9 Prakirṇaka
yasya pāpakr̥taṁ karma
kuśalena pithīyate |
sa imaṁ bhāsate lokam
abhramuktaiva candramāḥ ||

* * * * *

Pāḷi 174 [13.8] Loka
andhabhūto ayaṁ loko,
tanukettha vipassati,
sakunto jālamutto va
appo saggāya gacchati.

Udānavarga 27.5 Paśya
andhabhūto hy ayaṁ lokas
tanuko 'tra vipaśyakaḥ |
śakunto jālamuktaiva
hy alpaṁ svargeṣu modate ||

* * * * *

Pāḷi 175 [13.9] Loka
haṁsādiccapathe yanti,
ākāse yanti iddhiyā,
nīyanti dhīrā lokamhā
jetvā māraṁ savāhanaṁ.

Patna 232 [13.17] Śaraṇa
haṁsā va ādiccapathe
vehāyasaṁ yānti iddhiyā |
niyyāṁti dhīrā lokamhi
[mārasenaṁ pramaddiya] ||

Udānavarga 17.2 Udaka
ha*ṁ*s*ā*dityapa*the yānti*
ā*kāśe jīvi*tendriyāḥ |
niryā*n*ti dh*ī*rā lokān
[mārasainyaṁ pramathya te] ||

* * * * *

Pāḷi 176 [13.10] Loka
ekaṁ dhammaṁ atītassa
musāvādissa jantuno
vitiṇṇaparalokassa
natthi pāpaṁ akāriyaṁ.

Patna 297 [16.20] Vācā
ekadhaṁmam atītassa
muṣāvādissa jaṁtuno |
vitinnaparalokassa
nāsti pāpaṁ akāriyaṁ ||

Udānavarga 9.1 Karma
ekadharmam atītasya
mr̥ṣāvādasya jantunaḥ /
vitīrṇaparalokasya
nākāryaṁ pāpam asti yat //

* * * * *

Pāḷi 177 [13.11] Loka
na ve kadariyā devalokaṁ vajanti,
bālā have nappasaṁsanti dānaṁ,
dhīro ca dānaṁ anumodamāno,
teneva so hoti sukhī parattha.

Patna 293 [16.16] Vācā
na ve kadāryyā devalokaṁ vrajanti
bālā hi bhe (te) na praśaṁsanti dānaṁ |
dhīro tu dānaṁ anumodamāno
[teneva so devalokaṁ pareti] ||

Udānavarga 10.2 Śraddhā
na vai kadaryā devalokaṁ vrajanti
bālā hi te na praśaṁsanti dānam /
śrāddhas tu dānaṁ hy anumodamāno
’py evaṁ hy asau bhavati sukhī paratra ||

* * * * *

Pāḷi 178 [13.12] Loka
pathavyā ekarajjena
saggassa gamanena vā
sabbalokādhipaccena
sotāpattiphalaṁ varaṁ.

Patna 338 [18.12] Dadantī
[manuṣyapaṭilābhena]
saggānāṁ gamanena ca |
pr̥thivyām ekarājjena
sotāpattiphalaṁ varaṁ ||

Lokavaggo terasamo.

14. Buddhavagga

Pāḷi 179 [14.1] Buddha
yassa jitaṁ nāvajīyati,
jitaṁ assa no yāti koci loke,
tam buddham anantagocaraṁ
apadaṁ kena padena nessatha.

Patna 276 [15.16] Āsava
yassa jitaṁ nā ’ppajjīyati
jitam assā na upeti antako |
taṁ buddham anomanikramaṁ
apadaṁ kena padena nehisi ||

Udānavarga 29.52 Yuga
yasya jitaṁ nopajīyate
jitam anveti na ka*ṁ* cid eva loke |
taṁ buddham anantagocaraṁ
hy apadaṁ kena padena neṣyasi //

Mahāvastu iii. p. 91
yasya jitaṁ nātha jīvati
jitam asya na jināti antako |
taṁ buddham anantagocaraṁ
apadaṁ kena padena neṣyatha ||

* * * * *

Pāḷi 180 [14.2] Buddha
yassa jālinī visattikā,
taṇhā natthi kuhiñci netave,
tam buddham anantagocaraṁ
apadaṁ kena padena nessatha.

Patna 277 [15.17] Āsava
yassa jālinī visattikā
tahnā nāsti kahiṁ ci netaye |
taṁ buddham anantagocaraṁ
apadaṁ kena padena nehisi ||

Udānavarga 29.53 Yuga
yasya jālinī viṣaktikā
tṛṣṇā nāsti hi lokanāyinī |
taṁ buddham anantagocaraṁ
hy apadaṁ kena padena neṣyasi //

Mahāvastu iii. p. 92
yasya jālinī samūhatā
tṛṣṇā nāsya kahiṁ pi netrikā |
taṁ buddham anantavikramaṁ
apadaṁ kena padena neṣyatha ||

* * * * *

Pāḷi 181 [14.3] Buddha
ye jhānapasutā dhīrā
nekkhammūpasame ratā,
devā pi tesaṁ pihayanti,
sambuddhānaṁ satīmataṁ.

Patna 244 [14.6] Khānti
ye jhānaprasutā dhīrā
nekkhaṁmo ’paśame ratā |
devā pi tesaṁ prihayanti
saṁbuddhānāṁ satīmatāṁ ||

Udānavarga 21.9 Tathāgata
ye dhyānaprasr̥tā dhīrā
naiṣkramyopaśame ratāḥ /
devāpi spr̥hayanty eṣāṁ
buddhānāṁ śrīmatāṁ sadā ||

* * * * *

Pāḷi 182 [14.4] Buddha
kiccho manussapaṭilābho,
kicchaṁ macchāna’ jīvitaṁ,
kicchaṁ saddhammasavanaṁ,
kiccho buddhānam uppādo.

Patna 334 [18.8] Dadantī
kiccho buddhāna uppādo
kicchā dhammassa deśanā |
[kiccho śraddhapaṭīlābho]
kicchaṁ maccāna jīvitaṁ ||

Gāndhārī 263 [16.5] [Prakiṇakavaga?]
kiche maṇuśapradilabhu
kicha macaṇa jivida
kiche sadhamaśramaṇa
kiche budhaṇa upaya.

* * * * *

Pāḷi 183 [14.5] Buddha
sabbapāpassa akaraṇaṁ,
kusalassa upasampadā,
sacittapariyodapanaṁ
etaṁ buddhāna’ sāsanaṁ.

Patna 357 [19.16] Citta
sabbapāpassa akaraṇaṁ
kuśalassa apasaṁpadā |
sacittapariyodamanaṁ
etaṁ buddhāna śāsanaṁ ||

Udānavarga 28.1 Pāpa
sarvapāpasyākaraṇaṁ
kuśalasyopasaṁpadaḥ /
svacittaparyavadanam
etad buddhasya śāsanam //

Mahāvastu iii. p. 420
sarvapāpasyākaraṇaṁ
kuśalasyopasaṁpadā |
svacittaparyādāpanaṁ
etad buddhānuśāsanaṁ ||

* * * * *

Pāḷi 184 [14.6] Buddha
khantī paramaṁ tapo titikkhā,
nibbānaṁ paramaṁ vadanti buddhā.
na hi pabbajito parūpaghātī,
samaṇo hoti paraṁ viheṭhayanto.

Patna 239 [14.1] Khānti
khāntī praramaṁ tapo titikkhā
nibbāṇaṁ paramaṁ vadanti buddhā |
na hi pravrajito paropaghātī
śamaṇo hoti pare vihesayāno ||

Udānavarga 26.2 Nirvāṇa
kṣāntiḥ paramaṁ tapas titīkṣā
nirvāṇaṁ paramaṁ vadanti buddhāḥ /
na hi pravrajitaḥ paropatāpī
śramaṇo bhavati paraṁ viheṭhayaṁ vai |/

* * * * *

Pāḷi 185 [14.7] Buddha
anupavādo anupaghāto,
pātimokkhe ca saṁvaro,
mattaññutā ca bhattasmiṁ,
pantañ ca sayanāsanaṁ,
adhicitte ca āyogo
etaṁ buddhāna’ sāsanaṁ.

Udānavarga 31.50 Citta
nopavādī nopaghātī
prātimokṣe ca saṁvaraḥ |
mātrajñatā ca bhakteṣu
prāntaṁ ca śayanāsanam /
adhicitte samāyoga
etad buddhasya śāsanam //

* * * * *

Pāḷi 186 [14.8] Buddha
na kahāpaṇavassena
titti kāmesu vijjati,
appassādā dukhā kāmā
iti viññāya paṇḍito.

Patna 145 [9.9] Tahna
na kāhāpaṇavāsena
ttrettī kāmesu vijjati |
appāssādā dukhā kāmā
iti viṁñāya paṇḍito ||

Udānavarga 2.17 Kāma
na karṣāpaṇavarṣeṇa
tṛptiḥ kāmair hi vidyate |
alpāsvādasukhāḥ kāmā
iti vijñāya paṇḍitaḥ //

Divyāvadāna p. 224
na kārṣāpaṇavarṣena
tṛptiḥ kāmeṣu vidyate |
alpāsvādān bahuduḥkhān
kāmān vijñāya paṇḍitaḥ ||

* * * * *

Pāḷi 187 [14.9] Buddha
api dibbesu kāmesu
ratiṁ so nādhigacchati.
taṇhakkhayarato hoti
sammāsambuddhasāvako.

Patna 146 [9.10] Tahna
api divvesu kāmesu
ratiṁ so nādhigacchati ||
tahnakkhayarato hoti
saṁmasaṁbuddhasāvako ||

Udānavarga 2.18 Kāma
api divyeṣu kāmeṣu
sa ratiṁ nādhigacchati |
tṛṣṇākṣayarato bhavati
buddhānāṁ śrāvakaḥ sadā //

Divyāvadāna p. 224
api divyeṣu kāmeṣu
ratiṁ naivādhigacchati |
tṛṣṇākṣaye rato bhavati
samyaksaṁbuddhaśrāvakaḥ ||

* * * * *

Pāḷi 188 [14.10] Buddha
bahuṁ ve saraṇaṁ yanti,
pabbatāni vanāni ca,
ārāmarukkhacetyāni,
manussā bhayatajjitā.

Patna 216 [13.1] Śaraṇa
bahū ve śaraṇaṁ yānti
parvvate ca vanāni ca |
vastūni rukkhacittāṇi
manuṣyā bhayatajjitā ||

Udānavarga 27.31 Paśya
bahavaḥ śaraṇaṁ yānti
parvatāṁś ca vanāni ca /
ārāmāṁ vṛkṣacaityāṁś ca
manuṣyā bhayatarjitāḥ |/

Divyāvadāna p. 164
bahavaḥ śaraṇaṁ yānti
parvatāṁś ca vanāni ca |
ārāmāṁś caityavṛkṣāṁś ca
manuṣyā bhayavarjitāḥ ||

* * * * *

Pāḷi 189 [14.11] Buddha
netaṁ kho saraṇaṁ khemaṁ,
netaṁ saraṇam uttamaṁ,
netaṁ saraṇam āgamma
sabbadukkhā pamuccati.

Patna 217 [13.2] Śaraṇa
na etaṁ śaraṇaṁ khemmaṁ
na etaṁ śaraṇam uttamaṁ |
etaṁ śaraṇam āgaṁma
sabbadukkhā pramuccati ||

Udānavarga 27.32 Paśya
naitad dhi śaraṇaṁ kṣemaṁ
naitac charaṇam uttamam /
naitac charaṇam āgamya
sarvaduḥkhāt pramucyate //

Divyāvadāna p. 164
na hyetaccharaṇaṁ śreṣṭhaṁ
naitac charaṇam uttamam |
naitac charaṇam āgamya
sarvaduḥkhāt pramucyate ||

* * * * *

Pāḷi 190 [14.12] Buddha
yo ca buddhañ ca dhammañ ca
saṅghañ ca saraṇaṁ gato,
cattāri ariyasaccāni
sammappaññāya passati:

Patna 218 [13.3] Śaraṇa
yo tu buddhañ ca dhammañ ca
saghaṁ ca śaraṇaṁ gato |
cattāri ca ayirasaccāni
yathābhūtāni paśśati ||

Udānavarga 27.33 Paśya
y*as tu* buddhaṁ ca dharmaṁ ca
saṁghaṁ ca śaraṇaṁ gataḥ |
catvāri cāryasatyāni
prajñayā *paśyate* yadā ||

Divyāvadāna p. 164
yas tu buddhaṁ ca dharmaṁ ca
saṁghaṁ ca śaraṇaṁ gataḥ |
āryasatyāni catvāri
paśyati prajñayā sadā ||

* * * * *

Pāḷi 191 [14.13] Buddha
dukkhaṁ dukkhasamuppādaṁ
dukkhassa ca atikkamaṁ,
ariyañ caṭṭhaṅgikaṁ maggaṁ
dukkhūpasamagāminaṁ.

Udānavarga 27.34 Paśya
du*ḥkhaṁ* duḥkha*samutpā*daṁ
duḥkhasya samatikramam *|*
ā*ryaṁ* cāṣṭāṅgikaṁ mārgaṁ
duḥkhopaśamagāminam *||*

Divyāvadāna p. 164
duḥkhaṁ duḥkhasamutpannaṁ
nirodhaṁ samatikramam |
āryaṁ cāṣṭāṅgikaṁ mārgaṁ
kṣemaṁ nirvāṇagāminām ||

* * * * *

Pāḷi 192 [14.14] Buddha
etaṁ kho saraṇaṁ khemaṁ,
etaṁ saraṇam uttamaṁ,
etaṁ saraṇam āgamma
sabbadukkhā pamuccati.

Patna 219 [13.4] Śaraṇa
etaṁ ve śaraṇaṁ khemmaṁ
etaṁ śaraṇam uttamaṁ |
etaṁ śaraṇam āgamma
sabbadukkhā pramuccati ||

Udānavarga 27.35 Paśya
etad dhi śaraṇaṁ kṣemam
etac charaṇam uttamam *|*
etac ch*araṇa*m āgamya
sarvaduḥkhāt pramucyate ||

Divyāvadāna p. 164
etac charaṇaṁ śreṣṭhaṁ
etac charaṇam uttamam |
etac charaṇam āgamya
[sarvaduḥkhāt pramucyate] ||

* * * * *

Pāḷi 193 [14.15] Buddha
dullabho purisājañño,
na so sabbattha jāyati,
yattha so jāyatī dhīro
taṁ kulaṁ sukham edhati.

Gāndhārī 173 [11.12] Suha
drulavhu puruṣayañu
n*a* sa savatra *jayadi*
yatra . . *ja*yadi viru
ta kulu suhu modadi.

Mahāvastu iii. p. 109
dullabho puruṣājanyo
na so sarvatra jāyate |
yatra so jāyate vīraḥ
taṁ kulaṁ sukham edhati ||

Patna 79 [5.15] Attha
dullabho puruṣājaṁño
na so sabbattha jāyati |
yattha so jāyate vīro
taṁ kulaṁ sukham edhati ||

Udānavarga 30.27 Sukha
durlabhaḥ puruṣo jātyo
nāsau sarvatra jāyate |
yatrāsau jāyate vīras
tat kulaṁ sukham edhate *||*

* * * * *

Pāḷi 194 [14.16] Buddha
sukho buddhānam uppādo,
sukhā saddhammadesanā,
sukhā saṅghassa sāmaggī,
samaggānaṁ tapo sukho.

Patna 68 [5.4] Attha
sukho buddhāna uppādo
sukhā dhammassa deśanā |
sukhā saṁghassa sāmaggrī
samaggrāṇāṁ tapo sukho ||

Udānavarga 30.22 Sukha
sukhaṁ buddhasya cotpādaḥ
sukhaṁ dharmasya deśanā |
sukhaṁ saṁghasya sāmagrī
samagrāṇāṁ tapaḥ *sukha*m ||

* * * * *

Pāḷi 195 [14.17] Buddha
pūjārahe pūjayato,
buddhe yadi va sāvake,
papañcasamatikkante,
tiṇṇasokapariddave.

* * * * *

Pāḷi 196 [14.18] Buddha
te tādise pūjayato,
nibbute akutobhaye,
na sakkā puññaṁ saṅkhātuṁ
imettam api kenaci.

Buddhavaggo cuddasamo.

Paṭhamakabhāṇavāraṁ.

15. Sukhavagga

Pāḷi 197 [15.1] Sukha
susukhaṁ vata jīvāma
verinesu averino,
verinesu manussesu
viharāma averino.

Patna 255 [14.17] Khānti
susukhaṁ vata jīvāmo
veriṇesu averiṇo |
veriṇesu manuṣyesu
viharāma averiṇo ||

Gāndhārī 166 [11.5] Suha
suhaï vada jivamu
veraṇeṣu averaṇa
veraṇeṣu maṇuśeṣu
viharamu averaṇa.

Udānavarga 30.47 Sukha
susukhaṁ bata jīvāmo
vairikeṣu tv avairikāḥ |
vairikeṣu manuṣyeṣu
viharāmo hy avairikāḥ ||

Pāḷi 198 [15.2] Sukha
susukhaṁ vata jīvāma
āturesu anāturā,
āturesu manussesu
viharāma anāturā.

Udānavarga 30.45 Sukha
susukhaṁ bata jīvāmo
hy ātureṣu tv anāturāḥ /
ātureṣu manuṣyeṣu
viharāmo hy anāturā*ḥ* //

* * * * *

Pāḷi 199 [15.3] Sukha
susukhaṁ vata jīvāma
ussukesu anussukā
ussukesu manussesu
viharāma anussukā.

Gāndhārī 165 [11.4] Suha
. . *haï vada* jivamu
usueṣu aṇusua
*usu*eṣu maṇaśeṣu
viharamu aṇusua.

Patna 256 [14.18] Khānti
susukhaṁ vata jīvāmo
ussukesu anussukā |
ussukesu manuṣyesu
viharāma anussukā ||

Udānavarga 30.43 Sukha
susukhaṁ bata jīvāmo
hy utsukeṣu tv anutsukāḥ /
utsukeṣu manuṣyeṣu
viharāmo hy anutsukāḥ //

* * * * *

Pāḷi 200 [15.4] Sukha
susukhaṁ vata jīvāma
yesaṁ no natthi kiñcanaṁ,
pītibhakkhā bhavissāma
devā ābhassarā yathā.

Gāndhārī 168 [11.7] Suha
suhaï vada jivamu
yeṣa mu nasti k*i*jaṇa
[kijaṇeṣu maṇuśeṣu
viharamu akijaṇa.]

Patna 257 [14.19] Khānti
susukhaṁ vata jīvāmo
yesaṁ no nāsti kiṁcanaṁ |
[sakiñcanesu manuṣyesu
viharāma akiṁcanā] ||

Udānavarga 30.49 Sukha
susukhaṁ bata jīvāmo
yeṣāṁ no nāsti kiñcanam |
prītibhakṣā bhaviṣyāmo
devā hy ābhasvarā yathā |/

* * * * *

Pāḷi 201 [15.5] Sukha
jayaṁ veraṁ pasavati
dukkhaṁ seti parājito,
upasanto sukhaṁ seti
hitvā jayaparājayaṁ.

Patna 81 [5.17] Attha
jayaṁ veraṁ prasavati
dukkhaṁ śeti parājito |
upaśānto sukhaṁ śeti
hettā jayaparājayaṁ ||

Gāndhārī 180 [11.19] Suha
jaya vera prasahadi
dukhu śayadi parayidu
uvaśadu sohu śayadi
hitva jayaparayaa.

Udānavarga 30.1 Sukha
jayād vairaṁ prasavate
duḥkhaṁ śete parājitaḥ /
upaśāntaḥ sukhaṁ śete
hitvā jayaparājayau ||

Avadānaśataka 1 p. 57
jayo vairaṁ prasavati
duḥkhaṁ śete parājitaḥ |
<upaśāntaḥ> sukhaṁ śete
hitvā jayaparājayam ||

* * * * *

Pāḷi 202 [15.6] Sukha
natthi rāgasamo aggi,
natthi dosasamo kali,
natthi khandhasamā dukkhā,
natthi santiparaṁ sukhaṁ.

* * * * *

Pāḷi 203 [15.7] Sukha
jighacchāparamā rogā,
saṅkhāraparamā dukhā,
etaṁ ñatvā yathābhūtaṁ
nibbānaṁ paramaṁ sukhaṁ.

Patna 75 [5.11] Attha
chudhā parama rogāṇāṁ
saṁkhāraparamaṁ dukhaṁ |
etaṁ ñāttā yathābhūtaṁ
nibbāṇaparamaṁ sukhaṁ ||

Gāndhārī 163 [11.2] Suha
. . . *k*itsa parama roka
saghara parama duha
eda ñatva yadhabh*u*du
nivaṇa paramo suha.

Udānavarga 26.7 Nirvāṇa
kṣudhā parama rogāṇāṁ
saṁskārā duḥkham eva tu /
etaj jñātvā yathābhūtaṁ
nirvāṇaparamo bhavet //

* * * * *

Pāḷi 204 [15.8] Sukha
ārogyaparamā lābhā,
santuṭṭhiparamaṁ dhanaṁ,
vissāsaparamā ñātī,
nibbānaṁ paramaṁ sukhaṁ.

Patna 76 [5.12] Attha
āroggaparamā lābhā
sāṁtoṣṭīparamaṁ dhanaṁ |
viśśāsaparamā ñātī
nibbāṇaparamaṁ sukhaṁ ||

Gāndhārī 162 [11.1] Suha
aroga parama labha
saduṭhi parama dhaṇa
v*i*śpaśa parama mitra
nivaṇa paramo suha.

Udānavarga 26.6 Nirvāṇa
ārogyaparamā lābhā
saṁtuṣṭiparamaṁ dhanam /
viśvāsaparamaṁ mitraṁ
nirvāṇaparamaṁ sukham //

* * * * *

Pāḷi 205 [15.9] Sukha
pavivekarasaṁ pitvā,
rasaṁ upasamassa ca,
niddaro hoti nippāpo,
dhammapītirasaṁ pivaṁ.

Udānavarga 28.5 Pāpa
pravivekarasaṁ jñātvā
rasaṁ copaśamasya vai |
nirjvaro bhavati niṣpāpo
dharmaprītirasaṁ piban //

* * * * *

Pāḷi 206 [15.10] Sukha
sāhu dassanam ariyānaṁ,
sannivāso sadā sukho,
adassanena bālānaṁ
niccam eva sukhī siyā.

Patna 69 [5.5] Attha
sukhaṁ daṁśanam ayirāṇāṁ
saṁvāso pi satāṁ sukho |
addaṁśanena bālānāṁ
niccam eva sukh*ī* siyā ||

Gāndhārī 175 [11.14] Suha
suha darśaṇa ariaṇa
savaso vi sada suho
adaśeṇeṇa balaṇa
nicam eva suhi sia.

Udānavarga 30.25 Sukha
sukhaṁ darśanam āryāṇāṁ
saṁvāso 'pi sadā sukham /
adarśanena bālānāṁ
nityam eva sukhī bhavet //

* * * * *

Pāḷi 207 [15.11] Sukha
bālasaṅgatacārī hi
dīgham addhāna’ socati,
dukkho bālehi saṁvāso
amitteneva sabbadā.
dhīro ca sukhasaṁvāso
ñātīnaṁ va samāgamo.

Patna 70 [5.6] Attha
bālāsaṅgatacārī hi
drīgham addhāna śocati |
dukkho bālehi saṁvāso
amittehi r iva sabbadā |
dhīrā tu sukhasaṁvāsā
ñātīnaṁ vā samāgamo ||

Gāndhārī 176 [11.15] Suha
*ba*lasaghadacariu
drigham adhvaṇa śoyiṣu
dukhu balehi *sa*vasu
amitrehi va savrasi
. . *ra du* suhasavasa
ñadihi va samakamo.

Udānavarga 30.26 Sukha
bālasaṁsargacārī hi
dīrghādhvānaṁ praśocati |
duḥkho bālair hi saṁvāso
hy amitrair iva sarvaśaḥ *|*
dhīrais tu sukhasaṁvāso
jñātīnām iva saṁgamaḥ *||*

* * * * *

Pāḷi 208 [15.12] Sukha
tasmā hi,
dhīrañ ca paññañ ca bahussutañ ca,
dhorayhasīlaṁ vatavantam ariyaṁ,
taṁ tādisaṁ sappurisaṁ sumedhaṁ,
bhajetha nakkhattapathaṁ va candimā.

Patna 71 [5.7] Attha
tassā hi dhīraṁ ca bahuśśutañ ca
dhoreyaśīlavratamantam ayiraṁ |
taṁ tārisaṁ sappuruṣaṁ sumedhaṁ
sevetha nakkhattapathe va candramā ||

Gāndhārī 177 [11.16] Suha
dhira hi praña i bhayea praṇido
dhorekaśila vadamada aria
. . . *ta*diśa sapuruṣa sumedha
bhay*e*a nakṣatrapatha va cadrimu.

Sukhavaggo paṇṇarasamo.

16. Piyavagga

Pāḷi 209 [16.1] Piya
ayoge yuñjam attānaṁ,
yogasmiñ ca ayojayaṁ,
atthaṁ hitvā piyaggāhī,
pihetattānuyoginaṁ.

Patna 173 [10.17] Daṇḍa
ayoge yuñjiyāttānaṁ
yogamhi ca ayuṁjiya |
atthaṁ hettā priyaggrāhī
pr̥hayantatthānuyogināṁ ||

Gāndhārī 266 [16.8] [Prakiṇakavaga?]
ayoi yuji atvaṇa
yoaseva ayujadu
atha hitva priagaha
[svihadi arthaṇupaśiṇo.]

Udānavarga 5.9 Priya
ayoge yujya cātmānaṁ
yoge cāyujya sarvadā /
arthaṁ hitvā priyagrāhī
spr̥hayaty arthayogine ||

* * * * *

Pāḷi 210 [16.2] Piya
mā piyehi samāgañchī
appiyehi kudācanaṁ,
piyānaṁ adassanaṁ dukkhaṁ,
appiyānañ ca dassanaṁ.

Patna 73 [5.9] Attha
mā priyehi samāgaṁma
apriyehi kadācanaṁ |
priyassa addaṁśanaṁ dukkhaṁ
apriyassa ca daṁśanaṁ ||

Udānavarga 5.5 Priya
mā priyaiḥ saṁgamo jātu
[mā ca syād apriyaiḥ sadā] /
priyāṇām adarśanaṁ duḥkham
apriyāṇāṁ ca darśanam //

* * * * *

Pāḷi 211 [16.3] Piya
tasmā piyaṁ na kayirātha,
piyāpāyo hi pāpako,
ganthā tesaṁ na vijjanti
yesaṁ natthi piyāppiyaṁ.

Patna 74 [5.10] Attha
tassā priyaṁ na kayirātha
priyāvādo hi pāpako |
ggraṁthā tesaṁ na vijjanti
yesaṁ nāsti priyāpriyaṁ ||

Udānavarga 5.8 Priya
tasmāt priyaṁ na kurvīta
priyabhāvo hi pāpakaḥ /
granthās teṣāṁ na vidyante
yeṣāṁ nāsti priyāpriyam //

* * * * *

Pāḷi 212 [16.4] Piya
piyato jāyatī soko,
piyato jāyatī bhayaṁ,
piyato vippamuttassa
natthi soko kuto bhayaṁ.

Patna 72 [5.8] Attha
priyāto jāyate dukkhaṁ
[priyā śokā priyā bhayaṁ] |
priyāto vipramuttassa
nāsti śokā kato bhayaṁ ||

Udānavarga 5.1 Priya
priyebhyo jāyate śokaḥ
priyebhyo jāyate bhayam /
priyebhyo vipramuktānāṁ
nāsti śokaḥ kuto bhayam //

Avadānaśataka 1 p. 191
priyebhyo jāyate śokaḥ
priyebhyo jāyate bhayam |
priyebhyo vipramuktānāṁ
nāsti śokaḥ kuto bhayam ||

* * * * *

Pāḷi 213 [16.5] Piya
pemato jāyatī soko,
pemato jāyatī bhayaṁ,
pemato vippamuttassa
natthi soko kuto bhayaṁ.

* * * * *

Pāḷi 214 [16.6] Piya
ratiyā jāyatī soko,
ratiyā jāyatī bhayaṁ,
ratiyā vippamuttassa
natthi soko kuto bhayaṁ.

Udānavarga 2.3 Kāma
ratibhyo jāyate śoko
ratibhyo jāyate bhayam /
ratibhyo vipramuktānāṁ
nāsti śokaḥ kuto bhayam //

* * * * *

Pāḷi 215 [16.7] Piya
kāmato jāyatī soko,
kāmato jāyatī bhayaṁ,
kāmato vippamuttassa
natthi soko kuto bhayaṁ.

Udānavarga 2.2 Kāma
kāmebhyo jāyate śokaḥ
kāmebhyo jāyate bhayam /
kāmebhyo vipramuktānāṁ
nāsti śokaḥ kuto bhayam ||

* * * * *

Pāḷi 216 [16.8] Piya
taṇhāya jāyatī soko,
taṇhāya jāyatī bhayaṁ,
taṇhāya vippamuttassa
natthi soko kuto bhayaṁ.

* * * * *

Pāḷi 217 [16.9] Piya
sīladassanasampannaṁ,
dhammaṭṭhaṁ saccavādinaṁ
attano kamma kubbānaṁ,
taṁ jano kurute piyaṁ.

Gāndhārī 322 [20.1] [Śilavaga?]
[śilamadu suyidrakṣo]
dhamaṭ́ho sadhujivaṇo
[atvaṇo karako sadu]
ta jaṇo kuradi priu.

Patna 294 [16.17] Vācā
[śīlavantaṁ śuciṁ dacchaṁ]
dhammaṭṭhaṁ saccavādinaṁ |
[āttano kārakaṁ śantaṁ]
taṁ jano kurute priyaṁ ||

Udānavarga 5.24 Priya
[dharmasthaṁ śīlasaṁpannaṁ]
hrīmantaṁ satyavādinam /
[ātmanaḥ kārakaṁ santaṁ]
taṁ janaḥ kurute priyam //

* * * * *

Pāḷi 218 [16.10] Piya
chandajāto anakkhāte,
manasā ca phuṭo siyā,
kāmesu ca appaṭibaddhacitto,
uddhaṁsoto ti vuccati.

Udānavarga 2.9 Kāma
chandajāto hy avasrāvī
manasānāvilo bhavet /
kāmeṣu tv apratibaddhacitta
ūrdvasroto nirucyate //

Pāḷi 219 [16.11] Piya
cirappavāsiṁ purisaṁ
dūrato sotthim āgataṁ,
ñātimittā suhajjā ca
abhinandanti āgataṁ.

Udānavarga 5.20 Priya
cirapravāsinaṁ yadvad
dūrataḥ svastināgatam /
jñātayaḥ suhr̥do mitrāś
cābhinandanti āgatam ||

* * * * *

Pāḷi 220 [16.12] Piya
tatheva katapuññam pi
asmā lokā paraṁ gataṁ,
puññāni paṭigaṇhanti
piyaṁ ñātīva āgataṁ.

Udānavarga 5.21 Priya
kr̥tapuṇyaṁ tathā martyam
asmāl lokāt paraṁ gatam |
puṇyāny evābhinandanti
priyaṁ jñātim ivāgatam //

Piyavaggo soḷasamo.

17. Kodhavagga

Pāḷi 221 [17.1] Kodha
kodhaṁ jahe vippajaheyya mānaṁ
saṁyojanaṁ sabbam atikkameyya
taṁ nāmarūpasmiṁ asajjamānaṁ
akiñcanaṁ nānupatanti dukkhā.

Patna 238 [13.23] Śaraṇa
krodhaṁ jahe viprajaheya mānaṁ
saṁyojanaṁ sabbam atikrameyā |
taṁ nāmarūpamhi asajjamānaṁ
akiṁcanaṁ nānupatanti dukkhā ||

Gāndhārī 274 [17.1] [Kodha]
kothu jahi viprayahea maṇa
sañoyaṇa savi adikamea
ta namaruvasa aṣajamaṇa
akijaṇa naṇuvadadi dukhu.

Udānavarga 20.1 Krodha
krodhaṁ jahed viprajahec ca mānaṁ
saṁyojanaṁ sarvam atikrameta /
taṁ nāmne rūpe ca asajyamānam
akiñcanaṁ nānupatanti saṅgāḥ //

* * * * *

Pāḷi 222 [17.2] Kodha
yo ve uppatitaṁ kodhaṁ
rathaṁ bhantaṁ va dhāraye,
tam ahaṁ sārathiṁ brūmi
rasmiggāho itaro jano.

Gāndhārī 275 [17.2] [Kodha]
yo du upadida kodhu
radha bhada va dharaï
tam aho saradi bromi
rasviggaha idara jaṇa.

Udānavarga 20.22 Krodha
yas tv ihotpatitaṁ krodhaṁ
rathaṁ bhrāntam iva dhārayet /
vadāmi sārathiṁ taṁ tu
raśmigrāho 'yam anyathā ||

* * * * *

Pāḷi 223 [17.3] Kodha
akkodhena jine kodhaṁ,
asādhuṁ sādhunā jine,
jine kadariyaṁ dānena,
saccena alikavādinaṁ.

Gāndhārī 280 [17.7] [Kodha]
jiṇa kodha akotheṇa
asadhu sadhuṇa jiṇa
jiṇa kradava daṇeṇa
saceṇa alia jiṇa.

Udānavarga 20.19 Krodha
akrodhena jayet krodham
asādhuṁ sādhunā jayet /
jayet kadaryaṁ dānena
satyena tv anr̥taṁ jayet //

* * * * *

Pāḷi 224 [17.4] Kodha
saccaṁ bhaṇe na kujjheyya,
dajjāppasmim pi yācito,
etehi tīhi ṭhānehi
gacche devāna' santike.

Patna 292 [16.15] Vācā
saccaṁ bhaṇe na k*r*ujjheyā
deyā appā pi yācito |
etehi ttihi ṭṭhāṇehi
gacche devāna santike ||

Gāndhārī 281 [17.8] [Kodha]
saca bhaṇi na kuvea
daya apadu yayida
edehi trihi ṭ́haṇehi
gacha devaṇa sadii.

Udānavarga 20.16 Krodha
satyaṁ vaden na ca krudhyed
dadyād alpād api svayam /
sthānair ebhis tribhir yukto
devānām antikaṁ vrajet //

* * * * *

Pāḷi 225 [17.5] Kodha
ahiṁsakā ye munayo,
niccaṁ kāyena saṁvutā,
te yanti accutaṁ ṭhānaṁ,
yattha gantvā na socare.

Patna 240 [14.2] Khānti
ahiṁsakā ye munayo
niccaṁ kāyena saṁvr̥tā |
te yānti accutaṁ ṭṭhāṇaṁ
yattha gantā na śocati ||

Udānavarga 7.7 Sucarita
ahiṁsakā vai munayo
nityaṁ kāyena saṁvr̥tāḥ |
te yānti hy acyutaṁ sthānaṁ
yatra gatvā na śocati ||

* * * * *

Pāḷi 226 [17.6] Kodha
sadā jāgaramānānaṁ
ahorattānusikkhinaṁ,
nibbānaṁ adhimuttānaṁ,
atthaṁ gacchanti āsavā.

Patna 269 [15.9] Āsava
jāgarikām anuyuttānāṁ
ahorāttānuśikkhiṇāṁ |
nibbāṇe adhimuttānāṁ
atthaṁ gacchaṁti āsavā ||

Udānavarga 15.8 Smr̥ti
jāgaryam anuyuktānām
ahorātrānuśikṣiṇām /
amr̥taṁ cādhimuktānām
astaṁ gacchanti āsravā*ḥ* //

* * * * *

Pāḷi 227 [17.7] Kodha
porāṇam etaṁ atula
netaṁ ajjatanām iva,
nindanti tuṇhim āsīnaṁ,
nindanti bahubhāṇinaṁ,
mitabhāṇinam pi nindanti,
natthi loke anindito.

Gāndhārī 237 [14.14] [Paṇida]
poraṇam ida adura
na ida ajetaṇa iva
ninadi tuṣibhaveṇa
ninadi bahobhaṇiṇo
manabhaṇi vi ninadi
nasti loki aninia.

Patna 283 [16.6] Vācā
porāṇam etaṁ ādhora
na etaṁ ahunā r iva |
nindanti tohnim āsīnaṁ
nindanti mitabhāṇikaṁ |
bahubhāṇikaṁ pi nindanti
nāsti loke anindito ||

Udānavarga 29.45 Yuga
nindanti tuṣṇim āsīnaṁ
nindanti bahubhāṣiṇam |
alpabhāṇiṁ ca nindanti
nāsti lokeṣv aninditaḥ //

* * * * *

Pāḷi 228 [17.8] Kodha
na cāhu na ca bhavissati
na cetarahi vijjati
ekantaṁ nindito poso
ekantaṁ vā pasaṁsito.

Patna 284 [16.7] Vācā
na cābhu na ca bhaviṣyati
na cetarahi vijjati |
ekāntanindito poṣo
ekāntaṁ vā praśaṁsito ||

Gāndhārī 240 [14.17] [Paṇida]
ekada ninido prodhu
ekada ji praśaj̄idu
na i aha na i bheṣida
na yi edarahi vijadi.

Udānavarga 29.46 Yuga
ekāntaninditaḥ puruṣaḥ
ekāntaṁ vā praśaṁsitaḥ /
nābhūd bhaviṣyati ca no
na cāpy etarhi vidyate //

* * * * *

Pāḷi 229 [17.9] Kodha
yañ ce viññū pasaṁsanti,
anuvicca suve suve,
acchiddavuttiṁ medhāviṁ,
paññāsīlasamāhitaṁ,

Patna 286 [16.9] Vācā
yaṁ ca viñū praśaṁsanti
anuvicca suve suve |
acchidravattiṁ medhāviṁ
praṁñāśīlasamāhitaṁ ||

Gāndhārī 241 [14.18] [Paṇida]
yo nu ho viña praśaj̄adi
aṇuija śuhaśuhu
achidravuti medhavi
prañaśilasamahida.

Udānavarga 29.47 Yuga
yaṁ tu vijñā*ḥ* praśaṁsanti
hy anuyujya śubhāśubham /
[praśaṁsā sā samākhyātā
na tv ajñair yaḥ praśaṁsitaḥ] //

Udānavarga 29.48 Yuga
medhāvinaṁ vr̥ttayuktaṁ
prājñaṁ śīleṣu saṁvr̥tam /
[niṣkaṁ jāmbunadasyaiva
kas taṁ ninditum arhati] //

* * * * *

Pāḷi 230 [17.10] Kodha
nekkhaṁ jambonadasseva,
ko taṁ ninditum arahati.
devā pi naṁ pasaṁsanti,
brahmunā pi pasaṁsito.

Patna 287 [16.10] Vācā
nikkhaṁ jāṁbūnadasseva
ko taṁ ninditum arihati |
devā pi naṁ praśansanti
brahmuṇā pi praśaṁsito ||

Gāndhārī 242 [14.19] [Paṇida]
nikhu jabodaṇaseva
ko ṇa ninidu arahadi
deva mi ṇa praśajadi
bramoṇa vi praśajidu.

Udānavarga 22.11 Tathāgata
[bahuśrutaṁ dharmadharaṁ
prājñaṁ nityaṁ samāhitam] /
niṣkaṁ jāmbunadasyaiva
kas taṁ ninditum arhati //

* * * * *

Pāḷi 231 [17.11] Kodha
kāyappakopaṁ rakkheyya,
kāyena saṁvuto siyā,
kāyaduccaritaṁ hitvā
kāyena sucaritaṁ care.

Patna 279 [16.2] Vācā
kāyapradoṣaṁ rakkheyā
kāyena saṁvr̥to siyā |
kāyaduccaritaṁ hettā
kāyena sucaritaṁ care ||

Udānavarga 7.1 Sucarita
kāyapradoṣaṁ rakṣeta
syāt kāyena susaṁvr̥taḥ /
kāyaduścaritaṁ hitvā
kāyena sukr̥taṁ caret ||

* * * * *

Pāḷi 232 [17.12] Kodha
vacīpakopaṁ rakkheyya,
vācāya saṁvuto siyā,
vacīduccaritaṁ hitvā
vācāya sucaritaṁ care.

Patna 280 [16.3] Vācā
vācāpradoṣaṁ rakkheyā
vācāya saṁvr̥to siyā |
vācāduccaritaṁ hettā
vācāya sucaritaṁ care ||

Udānavarga 7.2 Sucarita
vācaḥ pradoṣaṁ rakṣeta
vacasā saṁvr̥to bhavet /
vāco duścaritaṁ hitvā
vācā sucaritaṁ caret //

* * * * *

Pāḷi 233 [17.13] Kodha
manopakopaṁ rakkheyya,
manasā saṁvuto siyā,
manoduccaritaṁ hitvā
manasā sucaritaṁ care.

Patna 281 [16.4] Vācā
manapradoṣaṁ rakkheyā
manasā saṁvr̥to siyā |
manoduccaritaṁ hettā
manasā sucaritaṁ care ||

Udānavarga 7.3 Sucarita
manaḥpradoṣaṁ rakṣeta
manasā saṁvr̥to bhavet /
manoduścaritaṁ hitvā
manaḥsucaritaṁ caret ||

* * * * *

Pāḷi 234 [17.14] Kodha
kāyena saṁvutā dhīrā,
atho vācāya saṁvutā,
manasā saṁvutā dhīrā,
te ve suparisaṁvutā.

Patna 282 [16.5] Vācā
kāyena saṁvr̥tā dhīrā
vācāya utta cetasā |
sabbattha saṁvr̥tā dhīrā
te ve suparisaṁvr̥tā ||

Gāndhārī 51 [2.1] Bhikhu
kaeṇa savrudo bhikhu
atha vayaï savrudo
maṇeṇa savrudo bhikhu
[sarva druggadeo jahi.]

Udānavarga 7.10 Sucarita
kāyena saṁvr̥tā dhīrā
dhīrā vācā susaṁvr̥tāḥ |
manasā saṁvr̥tā dhīrā
dhīrāḥ sarvatra saṁvr̥tāḥ |
[te yānti hy acyutaṁ sthānaṁ
yatra gatvā na śocati] ||

Kodhavaggo sattarasamo.

18. Malavagga

Pāḷi 235 [18.1] Mala
paṇḍupalāso va dānisi,
yamapurisā pi ca taṁ upaṭṭhitā,
uyyogamukhe ca tiṭṭhasi,
pātheyyam pi ca te na vijjati.

Patna 161 [10.5] Mala
pāṇḍupalāśo ca dāni si
yamapuruṣā pi ca te upaṭṭhitā |
uyyogamukhe ca tiṣṭhasi
pātheyaṁ pi ca te na vijjati ||

* * * * *

Pāḷi 236 [18.2] Mala
so karohi dīpam attano,
khippaṁ vāyama paṇḍito bhava,
niddhantamalo anaṅgaṇo,
dibbaṁ ariyabhūmim ehisi.

Patna 162 [10.6] Mala
[uyyamassa ghaṭassa āttanā
kaṁmāro rajataṁ va niddhame] |
niddhāntamalo anaṅgano
*b*itiyaṁ ayirabhūmim esi ||

* * * * *

Pāḷi 237 [18.3] Mala
upanītavayo ca dānisi,
sampayātosi yamassa santike,
vāso pi ca te natthi antarā,
pātheyyam pi ca te na vijjati.

* * * * *

Pāḷi 238 [18.4] Mala
so karohi dīpam attano,
khippaṁ vāyama paṇḍito bhava,
niddhantamalo anaṅgaṇo,
na punaṁ jātijaraṁ upehisi.

Udānavarga 16.3 Prakirṇaka
[uttiṣṭhata vyāyamata]
kurudhvaṁ dvīpam ātmanaḥ /
[karmāro rajatasyaiva
haradhvaṁ malam ātmanaḥ] /
nirdhāntamalā hy anaṅgaṇā
na punar jātijarām upeṣyetha //

* * * * *

Pāḷi 239 [18.5] Mala
anupubbena medhāvī
thokathokaṁ khaṇe khaṇe,
kammāro rajatasseva
niddhame malam attano.

Patna 163 [10.7] Mala
anupūrvveṇa medhāvī
thokathokaṁ khaṇe khaṇe |
kammāro rajatasseva
niddhame malam āttano ||

Udānavarga 2.10 Kāma
anupūrveṇa medhāvī
sto*kaṁ* stokaṁ kṣaṇe kṣaṇe |
karmāro rajatasyaiva
nirdhamen malam ātmanaḥ //

* * * * *

Pāḷi 240 [18.6] Mala
ayasā va malaṁ samuṭṭhitaṁ,
taduṭṭhāya tam eva khādati,
evaṁ atidhonacārinaṁ
sakakammāni nayanti duggatiṁ.

Patna 160 [10.4] Mala
ayasā tu malo samuṭṭhito
tato uṭṭhāya tam eva khādati |
em eva vidhūnacāriyaṁ
sakāni kaṁmāṇi nayanti doggatiṁ ||

Udānavarga 9.19 Karma
ayaso hi malaḥ samuttitaḥ
sa tadutthāya tam eva khādati |
evaṁ hy aniśāmyacāriṇaṁ
svāni karmāṇi nayanti durgatim ||

* * * * *

Pāḷi 241 [18.7] Mala
asajjhāyamalā mantā,
anuṭṭhānamalā gharā,
malaṁ vaṇṇassa kosajjaṁ,
pamādo rakkhato malaṁ.

Patna 157 [10.1] Mala
asajjhāyamalā vedā
anuṭṭhāṇamalā gharā |
malo vaṇṇassa kosajjaṁ
pramādo rakkhatāṁ malo ||

* * * * *

Pāḷi 242 [18.8] Mala
malitthiyā duccaritaṁ,
maccheraṁ dadato malaṁ,
malā ve pāpakā dhammā
asmiṁ loke paramhi ca.

Patna 158 [10.2] Mala
malo istiye duccaritaṁ
maccheraṁ dadatāṁ malo |
malo pāpāni kaṁmāṇi
assiṁ loke paramhi ca ||

* * * * *

Pāḷi 243 [18.9] Mala
tato malā malataraṁ,
avijjā paramaṁ malaṁ,
etaṁ malaṁ pahatvāna
nimmalā hotha bhikkhavo.

Patna 159 [10.3] Mala
tato malataraṁ brūmi
avijjā maraṇaṁ malaṁ |
ete male prahattāna
niṁmalā caratha bhikkhavo ||

* * * * *

Pāḷi 244 [18.10] Mala
sujīvaṁ ahirikena
kākasūrena dhaṁsinā,
pakkhandinā pagabbhena,
saṅkiliṭṭhena jīvitaṁ.

Patna 164 [10.8] Mala
sujīvaṁ ahirīkena
[saṁkiliṣṭan tu jīvati] |
prakkhaṇḍinā pragabbheṇa
kākaśūreṇa dhansinā ||

Gāndhārī 221 [13.21] Yamaka
sujivu ahirieṇa
kayaśuriṇa dhakṣiṇa
prakhaṇiṇo prakabhiṇa
sagiliṭheṇa jaduṇa.

Udānavarga 27.3 Paśya
ahrīkena sujīvaṁ syāt
kākaśūreṇa dhvāṅkṣiṇā |
praskandinā pragalbhena
saṁ*kliṣṭaṁ* tv iha jīvate ||

* * * * *

Pāḷi 245 [18.11] Mala
hirīmatā ca dujjīvaṁ,
niccaṁ sucigavesinā,
alīnenāpagabbhena,
suddhājīvena passatā.

Patna 165 [10.9] Mala
hirīmatā tu dujjīvaṁ
niccaṁ śucigaveṣiṇā |
alīnenāpragabbheṇa
śuddhājīvena paśśatā ||

Gāndhārī 222 [13.22] Yamaka
hirimada du drujivu
nica śuyigameṣiṇo
aliṇeṇa aprakabhiṇa
śudhayiveṇa jaduṇa.

Udānavarga 27.4 Paśya
hrīmatā tv iha durjīvaṁ
nityaṁ śucigaveṣiṇā |
sulīnenāpragalbhena
śuddhājīvena paśyatā ||

* * * * *

Pāḷi 246 [18.12] Mala
yo pāṇam atipāteti,
musāvādañ ca bhāsati,
loke adinnaṁ ādiyati,
paradārañ ca gacchati,

* * * * *

Pāḷi 247 [18.13] Mala
surāmerayapānañ ca
yo naro anuyuñjati,
idheva m eso lokasmiṁ
mūlaṁ khanati attano.

* * * * *

Pāḷi 248 [18.14] Mala
evaṁ bho purisa jānāhi
pāpadhammā asaññatā.
mā taṁ lobho adhammo ca
ciraṁ dukkhāya randhayuṁ.

* * * * *

Pāḷi 249 [18.15] Mala
dadāti ve yathāsaddhaṁ
yathāpasādanaṁ jano,
tattha yo maṅku bhavati
paresaṁ pānabhojane
na so divā vā rattiṁ vā
samādhiṁ adhigacchati.

Patna 327 [18.1] Dadantī
dadanti ve yathāśraddhaṁ
yathāprasādanaṁ janā |
tattha yo duṁmano hoti
paresaṁ pānabhojane |
na so divā ca rātto ca
samādhim adhigacchati ||

Udānavarga 10.12 Śraddhā
dada*n*ty eke yathā śraddhā
yathāvibhavato janāḥ /
tatra yo durmanā bhavati
pareṣāṁ pānabhojane |
nāsau divā ca rātrau ca
samādhim adhigacchati //

* * * * *

Pāḷi 250 [18.16] Mala
yassa cetaṁ samucchinnaṁ
mūlaghaccaṁ samūhataṁ,
sa ve divā vā rattiṁ vā
samādhiṁ adhigacchati.

Patna 328 [18.2] Dadantī
yassa cetaṁ samucchinnaṁ
mūlo 'gghaccaṁ samūhataṁ |
sa ve divā ca rātto ca
samādhim adhigacchati ||

Udānavarga 10.13 Śraddhā
yasya tv ete samucchinnās
tālamastakavad dhatāḥ /
sa vai divā ca rātrau ca
samādhim adhigacchati //

* * * * *

Pāḷi 251 [18.17] Mala
natthi rāgasamo aggi,
natthi dosasamo gaho,
natthi mohasamaṁ jālaṁ,
natthi taṇhāsamā nadī.

Udānavarga 29.37 Yuga
[nāsti kāmasamo hy *ogho*]
nāsti doṣasamo grahaḥ /
nāsti mohasamaṁ jālaṁ
nāsti tṛṣṇāsamā nadī

* * * * *

Pāḷi 252 [18.18] Mala
sudassaṁ vajjam aññesaṁ,
attano pana duddasaṁ,
paresaṁ hi so vajjāni
opunāti yathā bhusaṁ,
attano pana chādeti
kaliṁ va kitavā saṭho.

Gāndhārī 272 [16.14] [Prakiṇakavaga?]
supaśi vaja añeṣa
atvaṇo maṇa drudaśa
pareṣa eṣu vajaṇa
upuṇadi yatha busu
atvaṇo maṇa chadedi
kali va kidava śaḍha.

Patna 166 [10.10] Mala
supaśśaṁ vajjaṁ aṁñesaṁ
āttano puna duddaśaṁ |
paresām iha vajjāni
uppunāti yathā busaṁ |
āttano puna chādeti
kalim va kr̥tavāṁ śaṭho ||

Udānavarga 27.1 Paśya
supaśyaṁ paravadyaṁ syād
ātmavadyaṁ tu durdr̥śam /
paraḥ parasya vadyāni
tūtpunāti busaṁ yathā /
ātmanaś chādayaty eṣa
kr̥tvā yadvat kaliṁ śaṭhaḥ //

* * * * *

Pāḷi 253 [18.19] Mala
paravajjānupassissa
niccaṁ ujjhānasaññino
āsavā tassa vaḍḍhanti,
ārā so āsavakkhayā.

Gāndhārī 339 [21.8] [Kicavaga?]
[ya kica ta a . . .
. . . . . *ki*yadi
unaḍaṇa prama*taṇa*]
. . . .
asava teṣa vaḍhadi
ara te asavakṣa*ya*.

Patna 268 [15.8] Āsava
paravajjānupaśśīnāṁ
niccaṁ ojjhāyasaṁñinā |
āsavā tesaṁ vaddhanti
ārā te āsavakkhayā ||

Udānavarga 27.2 Paśya
paravadyānudarśino
nityāvadhyānasaṁjñinaḥ /
[vāmā dharmāḥ pravardhante
sa hy ārād dharmadarśanāt] //

* * * * *

Pāḷi 254 [18.20] Mala
ākāse va padaṁ natthi,
samaṇo natthi bāhire,
papañcābhiratā pajā,
nippapañcā tathāgatā.

Udānavarga 29.38 Yuga
ākāśe tu padaṁ nāsti
śramaṇo nāsti bāhyakaḥ /
prapañcā*bhi*ratā bālā
niṣprapañcās tathāgatāḥ //

* * * * *

Pāḷi 255 [18.21] Mala
ākāse va padaṁ natthi,
samaṇo natthi bāhire,
saṅkhārā sassatā natthi,
natthi buddhānam iñjitaṁ.

Udānavarga 29.38 Yuga
ākāśe tu padaṁ nāsti
śramaṇo nāsti bāhyakaḥ /
[prapañcā*bhi*ratā bālā
niṣprapañcās tathāgatāḥ] //

Malavaggo aṭṭhārasamo.

19. Dhammaṭṭhavagga

Pāḷi 256 [19.1] Dhammaṭṭha
na tena hoti dhammaṭṭho
yenatthaṁ sahasā naye,
yo ca atthaṁ anatthañ ca
ubho niccheyya paṇḍito,

* * * * *

Pāḷi 257 [19.2] Dhammaṭṭha
asāhasena dhammena
samena nayatī pare,
dhammassa gutto medhāvī
dhammaṭṭho ti pavuccati.

* * * * *

Pāḷi 258 [19.3] Dhammaṭṭha
na tena paṇḍito hoti
yāvatā bahu bhāsati,
khemī averī abhayo
paṇḍito ti pavuccati.

* * * * *

Pāḷi 259 [19.4] Dhammaṭṭha
na tāvatā dhammadharo
yāvatā bahu bhāsati,
yo ca appam pi sutvāna
dhammaṁ kāyena passati,
sa ve dhammadharo hoti
yo dhammaṁ nappamajjati.

Patna 32 [2.19] Apramāda
na tāvatā dhammadharo
yāvatā bahu bhāṣati |
yo tu appam pi sottāna
dhammaṁ kāyena phassaye |
sa ve dhammadharo hoti
yo dhamme na pramajjati ||

Gāndhārī 114 [7.5] Apramadu
na tavada dhamadharo
yavada baho bhaṣadi
yo du apa bi ṣutvaṇa
dhamu kaeṇa phaṣaï
so ho dhamadharo bhodi
yo dhamu na pramajadi.

Udānavarga 4.21 Apramāda
na tāvatā dharmadharo
yāvatā bahu bhāṣate |
yas tv ihālpam api śrutvā
dharmaṁ kāyena vai spr̥śet /
sa vai dharmadharo bhavati
yo dharme na pramādyate //

* * * * *

Pāḷi 260 [19.5] Dhammaṭṭha
na tena thero hoti
yenassa palitaṁ siro,
paripakko vayo tassa
moghajiṇṇo ti vuccati.

Gāndhārī 182 [12.1] Thera
na tavada theru bhodi
ya*a*sa *pali* . . . *r*. .
parivako vayu tasa
mohaji*ṇo d*i *vu*cadi.

Udānavarga 11.11 Śramaṇa
sthaviro na tāvatā bhavati
yāvatā palitaṁ śiraḥ /
paripakvaṁ vayas tasya
mohajīrṇaḥ sa ucyate //

* * * * *

Pāḷi 261 [19.6] Dhammaṭṭha
yamhi saccañ ca dhammo ca
ahiṁsā saṁyamo damo,
sa ve vantamalo dhīro
thero iti pavuccati.

Patna 289 [16.12] Vācā
yamhi saccaṁ ca dhammo ca
viratī saṁyyamo damo |
sa vāntadoṣo medhāvī
[sādhurūpī ti vuccati] ||

* * * * *

Pāḷi 262 [19.7] Dhammaṭṭha
na vākkaraṇamattena
vaṇṇapokkharatāya vā
sādhurūpo naro hoti
issukī maccharī saṭho.

Gāndhārī 186 [12.5] Thera
. . . . *ka*raṇamatreṇa
varṇapuṣkalarṇaï va
sadaruvu naru bhodi
iṣui matsari śaḍhu.

Patna 288 [16.11] Vācā
na vākkaraṇamātteṇa
vannapukkhalatāya vā |
sādhurūpī naro hoti
iśśukī maccharī śaṭho ||

Udānavarga 29.10 Yuga
na nāmarūpamātreṇa
varṇapuṣkalayā na ca |
sādhurūpo naro bhavati
māyāvī matsarī śaṭhaḥ //

* * * * *

Pāḷi 263 [19.8] Dhammaṭṭha
yassa cetaṁ samucchinnaṁ
mūlaghaccaṁ samūhataṁ
sa vantadoso medhāvī
sādhurūpo ti vuccati.

Gāndhārī 187 [12.6] Thera
. . . .
. . . .
. . . .
s*ada*ruv*u* di vucadi.

Patna 289 [16.12] Vācā
[yamhi saccaṁ ca dhammo ca
viratī saṁyyamo damo] |
sa vāntadoṣo medhāvī
sādhurūpī ti vuccati ||

Udānavarga 10.7 Śraddhā
[yasya śraddhā ca śīlaṁ caiv=
=āhiṁsā saṁyamo damaḥ] /
sa vāntadoṣo medhāvī
sādhurūpo nirucyate //

* * * * *

Pāḷi 264 [19.9] Dhammaṭṭha
na muṇḍakena samaṇo
abbato alikaṁ bhaṇaṁ
icchālobhasamāpanno
samaṇo kiṁ bhavissati.

Gāndhārī 188 [12.7] Thera
. . . . ṣamaṇo
avradu alia bhaṇi
ichalohasamavarṇo
ṣamaṇo ki bhaviṣadi.

Patna 235 [13.20] Śaraṇa
na muṇḍabhāvā śamaṇo
avrato alikaṁ bhaṇaṁ |
icchālobhasamāpanno
śamaṇo kiṁ bhaviṣyati ||

Udānavarga 11.13 Śramaṇa
na muṇḍabhāvāc chramaṇo
hy avr̥tas tv anr̥taṁ vada*n* /
icch*ā*lobhasamāpannaḥ
śramaṇaḥ kiṁ bhaviṣyati //

* * * * *

Pāḷi 265 [19.10] Dhammaṭṭha
yo ca sameti pāpāni,
aṇuṁ thūlāni sabbaso,
samitattā hi pāpānaṁ
samaṇo ti pavuccati.

Patna 236 [13.21] Śaraṇa
yo tu śameti pāpāni
aṇutthūlāni sabbaśo |
śamaṇā eva pāpānāṁ
śamaṇo ti pravuccati ||

Gāndhārī 1 [1.1] 189 Brammaṇa
[na jaḍaï na gotreṇa
na yaca bhodi bramaṇo]
yo du brahetva pavaṇa
aṇuthulaṇi sarvaśo
[brahidare va pavaṇa
brammaṇo di pravucadi.]

Udānavarga 33.8 Brāhmaṇa
[na jaṭābhir na gotreṇa
na jātyā brāhmaṇaḥ smṛtaḥ] |
yas tu vāhayate pāpāny
aṇusthūlāni sarvaśaḥ |
[vāhitatvāt tu pāpānāṁ
brāhmaṇo vai nirucyate] ||

Gāndhārī 189 [12.8] Brammaṇa
[. . . . va pavaṇi
ta viñu śramaṇa vidu]
śamadhare va pa*va*ṇi
śramaṇo di pravucadi.

* * * * *

Pāḷi 266 [19.11] Dhammaṭṭha
na tena bhikkhu hoti
yāvatā bhikkhate pare,
vissaṁ dhammaṁ samādāya
bhikkhu hoti na tāvatā.

Gāndhārī 67 [2.17] Bhikhu
na bhikhu tavada bhodi
yavada bhikṣadi para
veśma dharma samadaï
bhikhu bhodi na tavada.

Udānavarga 32.18 Bhikṣu
bhikṣur na tāvatā bhavati
yāvatā bhikṣate parān |
veśmāṁ dharmāṁ samādāya
bhikṣur bhavati na tāvatā ||

Mahāvastu iii. p. 422
bhikṣu na tāvatā bhavati
yāvatā bhikṣate parāṁ |
viṣamāṁ dharmāṁ samādāya
bhikṣu bhoti na tāvatā ||

* * * * *

Pāḷi 267 [19.12] Dhammaṭṭha
yodha puññañ ca pāpañ ca
bāhetvā brahmacariyavā,
saṅkhāya loke carati,
sa ce bhikkhū ti vuccati.

Gāndhārī 68 [2.18] Bhikhu
[yo du baheti pavaṇa]
vadava brammayiyava
saghaï caradi loku
so du bhikhu du vucadi.

Udānavarga 32.19 Bhikṣu
yas tu puṇyaṁ ca pāpaṁ ca
prahāya brahmacaryavā*n* |
[viśreṇayitvā carati]
sa vai bhikṣur nirucyate ||

Mahāvastu iii. p. 422
yo ca kāmāṁ ca pāpaṁ cā=
=dhikr̥tvā brahmacaryavāṁ |
[niḥśreṇībhūto saprajño]
sa vai bhikṣū ti vuccati ||

* * * * *

Pāḷi 268 [19.13] Dhammaṭṭha
na monena munī hoti
mūḷharūpo aviddasu,
yo ca tulaṁ va paggayha
varam ādāya paṇḍito,

* * * * *

Pāḷi 269 [19.14] Dhammaṭṭha
pāpāni parivajjeti,
sa munī tena so muni,
yo munāti ubho loke
muni tena pavuccati.

* * * * *

Pāḷi 270 [19.15] Dhammaṭṭha
na tena ariyo hoti
yena pāṇāni hiṁsati,
ahiṁsā sabbapāṇānaṁ
ariyo ti pavuccati.

* * * * *

Pāḷi 271 [19.16] Dhammaṭṭha
na sīlabbatamattena,
bāhusaccena vā pana,
atha vā samādhilābhena,
vivittasayanena vā,

Patna 271 [15.11] Āsava
na hi śīlavrateneva
bāhuśoccena vā puna |
atha vā samādhilābhena
vivittaśayanena vā ||

Gāndhārī 65 [2.15] Bhikhu
na śilavadamatreṇa
[bahoṣukeṇa va maṇo]
adha samadhilabheṇa
vevitaśayaṇeṇa va.

Udānavarga 32.31 Bhikṣu
na śīlavratamātreṇa
bahuśrutyena vā punaḥ /
tathā samā*dhi*lābhena
viviktaśayanena vā //

Mahāvastu iii. p. 422
na śīlavratamātreṇa
bāhuśrutyena vā punaḥ |
atha vā samādhilābhena
prāntaśayyāsanena ca ||

* * * * *

Pāḷi 272 [19.17] Dhammaṭṭha
phusāmi nekkhammasukhaṁ,
aputhujjanasevitaṁ,
bhikkhu vissāsa' māpādi
appatto āsavakkhayaṁ.

Patna 272 [15.12] Āsava
phusāma nekkhaṁmasukhaṁ
apr̥thujjanasevitaṁ |
bhikkhū viśśāsamāpādi
aprāpyāsavakkhayaṁ ||

Gāndhārī 66 [2.16] Bhikhu
phuṣamu nekhamasukhu
aprudhajaṇasevida
bhikhu viśpaśa mavad*i*
aprate asavakṣaye.

Udānavarga 32.32 Bhikṣu
bhikṣur viśvāsam āpadyed
aprāpte hy āsravakṣaye |
spr̥śet tu saṁbodhisukha*m*
akāpuruṣasevitam //

Mahāvastu iii. 422
sphr̥hayaṁ naiṣkramyasukhaṁ
apr̥thagjanasevitaṁ |
bhikṣu viśvāsamāpadye
aprāpte āśravakṣaye ||

Dhammaṭṭhavaggo ekūnavīsatimo.

20. Maggavagga

Pāḷi 273 [20.1] Magga
maggānaṭṭhaṅgiko seṭṭho,
saccānaṁ caturo padā,
virāgo seṭṭho dhammānaṁ,
dipadānañ ca cakkhumā.

Patna 358 [20.1] Māgga
māggānaṣṭaṁgiko śreṣṭho
saccānāṁ caturo padā |
virāgo śreṣṭho dhammāṇāṁ
dupadānāṁ ca cakkhumā ||

Gāndhārī 109 [6.13] Magu
magaṇa aṭhaggio śeṭho
sacaṇa caüri pada
viraku śeṭho dhamaṇa
praṇabhudaṇa cakhuma

Udānavarga 12.4 Mārga
mārgeṣv aṣṭāṅgikaḥ śreṣṭhaś
catvāry āryāṇi satyataḥ /
śreṣṭho virāgo dharmāṇāṁ
cakṣuṣmāṁ dvipadeṣu ca ||

* * * * *

Pāḷi 274 [20.2] Magga
eso va maggo natthañño
dassanassa visuddhiyā,
etaṁ hi tumhe paṭipajjatha,
mārassetaṁ pamohanaṁ.

Patna 360 [20.3] Māgga
eseva māggo nāstaṁ 'ño
daṁśanassa viśuddhiye |
taṁ māggaṁ paṭipajjahvo
mārasse 'sā pramohanī |
[etāhi tubbhe paṭipannā
dukkhassa antaṁ kariṣyatha] ||

* * * * *

Pāḷi 275 [20.3] Magga
etaṁ hi tumhe paṭipannā
dukkhassantaṁ karissatha,
akkhāto ve mayā maggo
aññāya sallasanthanaṁ.

Patna 360 [20.3] Māgga
[eseva māggo nāstaṁ 'ño
daṁśanassa viśuddhiye |
taṁ māggaṁ paṭipajjahvo
mārasse 'sā pramohanī] |
etāhi tubbhe paṭipannā
dukkhassa antaṁ kariṣyatha ||

Patna 359 [20.2] Māgga
ākkhāto vo mayā māggo
aṁñāye śallasaṁsano |
[tubbhehi kiccam ātappaṁ
akkhātāro tathāgatā |
paṭipannā pramokkhanti
jhāyino mārabaṁdhanā] ||

Udānavarga 12.9 Mārga
ākhyāto vo mayā mārgas
tv ajñāyai śalyakr̥ntanaḥ |
[yuṣmābhir eva karaṇīyam
ākhyātāras tathāgatāḥ] //

Pāḷi 276 [20.4] Magga
tumhehi kiccaṁ ātappaṁ
akkhātāro tathāgatā,
paṭipannā pamokkhanti
jhāyino mārabandhanā.

Patna 359 [20.2] Māgga
[ākkhāto vo mayā māggo
aṁñāye śallasaṁsano] I
tubbhehi kiccam ātappaṁ
akkhātāro tathāgatā I
paṭipannā pramokkhanti
jhāyino mārabaṁdhanā II

Udānavarga 12.9 Mārga
[ākhyāto vo mayā mārgas
tv ajñāyai śalyakṛntanaḥ] I
yuṣmābhir eva karaṇīyam
ākhyātāras tathāgatāḥ //

Udānavarga 6.20 Śīla
[eṣa kṣemagamo mārga
eṣa mārgo viśuddhaye] I
pratipannakāḥ prahāsyanti
dhyāyino mārabandhanam II

* * * * *

Pāḷi 277 [20.5] Magga
sabbe saṅkhārā aniccā ti,
yadā paññāya passati,
atha nibbindatī dukkhe
esa maggo visuddhiyā.

Gāndhārī 106 [6.10] Magu
savi saghara aṇica di
yada prañaya paśadi
tada nivinadi dukha
eṣ*o* magu viśodh*i*a.

Patna 373 [20.16] Māgga
aniccā sabbasaṁkhārā
yato praṁñāya paśśati I
atha nivvaṇḍate dukkhā
esa māggo viśuddhiye II

Udānavarga 12.5 Mārga
anityā*ṁ* sarvasaṁskārāṁ
prajñayā paśyate yadā I
atha nirvidyate duḥkhād
eṣa mārgo viśuddhaye //

* * * * *

Pāḷi 278 [20.6] Magga
sabbe saṅkhārā dukkhā ti,
yadā paññāya passati,
atha nibbindatī dukkhe
esa maggo visuddhiyā.

Gāndhārī 107 [6.11] Magu
savi saghara dukha di
yada prañaï gradhadi
tada nivinadi dukha
eṣo magu viśodhia.

Udānavarga 12.6 Mārga
duḥkhaṁ hi sarvasaṁskārāṁ
prajñayā paśyate yadā I
atha nirvidyate duḥkād
eṣa mārgo viśuddhaye //

Pāḷi 279 [20.7] Magga
sabbe dhammā anattā ti,
yadā paññāya passati,
atha nibbindatī dukkhe
esa maggo visuddhiyā.

Gāndhārī 108 [6.12] Magu
sarvi dhama aṇatva di
yada paśadi cakhkṣuma
tada nivinadi dukha
eṣo mago viśodhia.

Patna 374 [20.17] Māgga
sabbadhaṁmā anāttā ti
yato praṁñāya paśśati |
atha nivvaṇḍate dukkhā
esa māggo viśuddhiye ||

Udānavarga 12.8 Mārga
sarvadharmā anātmānaḥ
prajñayā paśyate yadā |
atha nirvidyate duḥkhād
eṣa mārgo viśuddhaye //

* * * * *

Pāḷi 280 [20.8] Magga
uṭṭhānakālamhi anuṭṭhahāno,
yuvā balī ālasiyaṁ upeto,
saṁsannasaṅkappamano kusīto,
paññāya maggaṁ alaso na vindati.

Gāndhārī 113 [7.4] Apramadu
uṭ́haṇealasa aṇuṭ́hehadu
yoi bali alasie uvidu
satsanasagapamaṇo svadima
prañaï maga alasu na vinadi.

Patna 30 [2.17] Apramāda
uṭṭhāṇakālamhi anuṭṭhihāno
yuvā balī ālasiko upoko |
saṁsannasaṁkappamano kusīdo
praṁñāya māggaṁ alaso na yeti ||

Udānavarga 31.32 Citta
utthānakāleṣu nihīnavīryo
vācā balī tv ālasiko nirāśaḥ |
sadaiva saṁkalpahataḥ kusīdo
jñānasya mārgaṁ satataṁ na vetti ||

* * * * *

Pāḷi 281 [20.9] Magga
vācānurakkhī manasā susaṁvuto,
kāyena ca akusalaṁ na kayirā,
ete tayo kammapathe visodhaye,
ārādhaye maggaṁ isippaveditaṁ.

Patna 278 [16.1] Vācā
vācānurakkhī manasā susaṁvr̥to
kāyena yo akuśalaṁ na sevati |
ete t*t*ayo kaṁmapathe viśodhiya
[prāppojja so śāntipadaṁ anuttaraṁ] ||

Udānavarga 7.12 Sucarita
vācānurakṣī manasā susaṁvr̥taḥ
kāyena caivākuśalaṁ na kuryāt /
etāṁ śubhāṁ karmapathāṁ viśodhayann
ārādhayen mārgam r̥ṣipraveditam ||

* * * * *

Pāḷi 282 [20.10] Magga
yogā ve jāyatī bhūri,
ayogā bhūrisaṅkhayo,
etaṁ dvedhāpathaṁ ñatvā
bhavāya vibhavāya ca,
tathattānaṁ niveseyya
yathā bhūri pavaḍḍhati.

Patna 375 [20.18] Māgga
yogā hi bhūrī saṁbhavati
ayogā bhūrisaṁkhayo |
etaṁ jethāpathaṁ ñāttā
bhavāya vibhavāya ca |
[tathā śiccheya medhāvī]
yathā bhūrī pravaddhati ||

Udānavarga 29.40 Yuga
yogād bhavaḥ prabhavati
viyogād bhavasaṁkṣayaḥ /
etad dvaidhāpathaṁ jñātvā
bhavāya vibhavāya ca |
[tatra śikṣeta medhāvī
yatra yogān atikramet] //

* * * * *

Pāḷi 283 [20.11] Magga
vanaṁ chindatha mā rukkhaṁ,
vanato jāyatī bhayaṁ,
chetvā vanañ ca vanathañ ca,
nibbanā hotha bhikkhavo.

Gāndhārī 93 [3.3] Tasiṇa
. . . .
. . . .
. . . . yi
nivaṇa bhodha bhikṣavi.

Patna 361 [20.4] Māgga
vanaṁ chindatha mā rukkhe
vanāto jāyate bhayaṁ |
chettā vanañ ca vanadhañ ca
nibbanena gamiśśatha ||

Udānavarga 18.3 Puṣpa
vanaṁ chindata mā vr̥kṣaṁ
vanād vai jāyate bhayam /
chitvā vanaṁ samūlaṁ tu
nirvaṇā bhavata bhikṣavaḥ //

* * * * *

Pāḷi 284 [20.12] Magga
yāva hi vanatho na chijjati
aṇumatto pi narassa nārisu
paṭibaddhamano va tāva so,
vaccho khīrapako va mātari.

Patna 362 [20.5] Māgga
yāvatā vanadho na cchijjati
aṇumātto pi narassa ñātisu |
paṭibaddhamano hi tattha so
vaccho cchīravako va mātari ||

Gāndhārī 94 [3.4] Tasiṇa
. . . .
. . . .
. . . .
. . . kṣiravayo va madara.

Udānavarga 18.4 Puṣpa
na chidyate yāvatā vana*ṁ*
hy anumātram api narasya bandhuṣu |
pratibaddhamanā*ḥ* sa tatra vai
vatsaḥ kṣīrapaka iva mātaram *//*

* * * * *

Pāḷi 285 [20.13] Magga
ucchinda sineham attano,
kumudaṁ sāradikaṁ va pāṇinā
santimaggam eva brūhaya
nibbānaṁ sugatena desitaṁ.

Patna 363 [20.6] Māgga
ucchinna sineham āttano
kumudaṁ śāradikaṁ va pāṇinā |
śāntimāggam eva byūhaya
nibbāṇaṁ sugatena deśitaṁ ||

Gāndhārī 299 [18.10] [Puṣpa]
uchina siṇeha atvaṇo
kumudu śaradaka ba p*r*aṇiṇa
śadimagam eva brohaï
nivaṇa sukadeṇa deśida.

Udānavarga 18.5 Puṣpa
ucchindi hi sneham ātmanaḥ
padmaṁ śāradakaṁ yathodakāt *|*
śānti*mārga*m eva bṛṁhayen
nirvāṇaṁ sugatena deśitam *//*

* * * * *

Pāḷi 286 [20.14] Magga
idha vassaṁ vasissāmi,
idha hemantagimhisu,
iti bālo vicinteti
antarāyaṁ na bujjhati.

Patna 364 [20.7] Māgga
idaṁ vaśśā kariṣyāmi
idaṁ hemaṁna gṛhmasu |
iti bālo viciṁteti
antarāyaṁ na bujjhati ||

Gāndhārī 333 [21.2] [Kicavaga?]
idha vaṣa kariṣamu
idha h*e*madagi . .
. . . .
. . . .

Udānavarga 1.38 Anitya
iha varṣaṁ kariṣyāmi
hemantaṁ grīṣmam eva ca |
bālo vicinta*ya*ty evam
antarāyaṁ na paśyati *//*

* * * * *

Pāḷi 287 [20.15] Magga
taṁ puttapasusammattaṁ
byāsattamanasaṁ naraṁ,
suttaṁ gāmaṁ mahogho va
maccu ādāya gacchati.

Patna 365 [20.8] Māgga
taṁ puttapaśusaṁmattaṁ
vyāsattamanasaṁ naraṁ |
suttaṁ ggrāmaṁ mahogho vā
maccu r ādāya gacchati ||

Gāndhārī 334 [21.3] [Kicavaga?]
ta putrapaśusamadha
. . . .
sutu ga . . . .
. . . .

Udānavarga 1.39 Anitya
taṁ putrapaśusaṁmattaṁ
vyāsaktamanasaṁ naram /
suptaṁ grāmaṁ mahaughaiva
mṛtyur ādāya gacchati |/

* * * * *

Pāḷi 288 [20.16] Magga
na santi puttā tāṇāya,
na pitā na pi bandhavā,
antakenādhipannassa,
natthi ñātisu tāṇatā.

Patna 366 [20.9] Māgga
na santi puttā ttāṇāya
na pitā no pi bhātaro |
antakenā 'dhibhūtassa
nāsti ñātīsu ttāṇatā ||

Gāndhārī 261 [16.3] [Prakiṇakavaga?]
na sadi putra traṇaï
na bhoa na vi banava
adeṇa abhiduṇasa
nasti ñadihi traṇadha.

Udānavarga 1.40 Anitya
na santi putrās trāṇāya
na pitā nāpi bāndhavāḥ /
antakenābhibhūtasya
na hi trāṇā bhavanti te //

* * * * *

Pāḷi 289 [20.17] Magga
etam atthavasaṁ ñatvā,
paṇḍito sīlasaṁvuto,
nibbānagamanaṁ maggaṁ
khippam eva visodhaye.

Udānavarga 6.15 Śīla
[etad dhi dṛṣṭvā śikṣeta]
sadā śīleṣu paṇḍitaḥ /
nirvāṇagamanaṁ mārgaṁ
kṣipram eva viśodhayet //

Maggavaggo vīsatimo.

21. Pakiṇṇakavagga

Pāḷi 290 [21.1] Pakiṇṇaka
mattāsukhapariccāgā
passe ce vipulaṁ sukhaṁ,
caje mattāsukhaṁ dhīro
sampassaṁ vipulaṁ sukhaṁ.

Patna 77 [5.13] Attha
māttāsukhapariccāgā
paśśe ce vipulaṁ sukhaṁ |
caje māttāsukhaṁ dhīro
saṁpaśśaṁ vipulaṁ sukham ||

Gāndhārī 164 [11.3] Suha
. . . trasuhaparicaï
yo *pa*śi vi*v*ulu suha
*ca*yi matrasuha dhiro
sabaśu vi*v*ula suha.

Udānavarga 30.30 Sukha
mātrāsukhaparityāgād
yaḥ paśyed vipulaṁ sukham /
tyajen mātrāsukhaṁ dhīraḥ
saṁpaśyaṁ vipulaṁ sukham //

* * * * *

Pāḷi 291 [21.2] Pakiṇṇaka
paradukkhūpadānena
attano sukham icchati,
verasaṁsaggasaṁsaṭṭho
verā so na parimuccati.

Patna 117 [7.22] Kalyāṇī
paradukkhopadhānena
yo icche sukham āttano |
verasaṁsaggasaṁsaṭṭho
dukkhā na parimuccati ||

Gāndhārī 179 [11.18] Suha
pa . . . . ṇ*e*ṇa
*yo atvaṇa s*u . . .*icha* . .
. . rasaṣaga . . *tsiṭha*
so duha na parimucadi.

Udānavarga 30.2 Sukha
paraduḥkhopadhānena
ya icchet sukham ātmanaḥ /
vairasaṁsargasaṁsakto
duḥkhān na parimucyate ||

* * * * *

Pāḷi 292 [21.3] Pakiṇṇaka
yaṁ hi kiccaṁ tad apaviddhaṁ,
akiccaṁ pana kayirati,
unnalānaṁ pamattānaṁ
tesaṁ vaḍḍhanti āsavā.

Patna 266 [15.6] Āsava
yad<a>hi kiccaṁ tad apaviddhaṁ
akiccaṁ puna kīrati |
unnaddhānāṁ pramattānāṁ
tesaṁ vaddhaṁti āsavā ||

Gāndhārī 339 [21.8] [Kicavaga?]
ya kica ta a . . . . . .
. . . . *ki*yadi
unaḍaṇa pramā*taṇa*
. . . .
[asava teṣa vaḍhadi
ara te asavakṣa*ya*.]

Udānavarga 4.19 Apramāda
yat kṛtyaṁ tad apaviddham
akṛtyaṁ kriyate punaḥ /
uddhatānāṁ pramattānāṁ
teṣāṁ vardhanti āsravāḥ /
[āsravās teṣu vardhante
ārāt te hy āsravakṣayāt] //

* * * * *

Pāḷi 293 [21.4] Pakiṇṇaka
yesañ ca susamāraddhā
niccaṁ kāyagatā sati,
akiccaṁ te na sevanti
kicce sātaccakārino,
satānaṁ sampajānānaṁ
atthaṁ gacchanti āsavā.

Patna 267 [15.7] Āsava
yesaṁ ca susamāraddhā
niccaṁ kāyagatā satī |
akiccaṁ te na sevaṁti
kicce sātaccakāriṇo |
satānāṁ samprajānānāṁ
[tesaṁ khīyaṁti āsavā] ||

Gāndhārī 340 [21.9] [Kicavaga?]
yeṣa du susamaradha
nica kayakada sva*d*i
. . . .
. . . .
sadaṇa sabrayaṇaṇa
[taṣa kṣay*ad*i . . . . .]

Udānavarga 4.20 Apramāda
yeṣāṁ tu susamārabdhā
nityaṁ kāyagatā smṛtiḥ /
akṛtyaṁ te na kurvanti
kṛtye sātatyakāriṇaḥ /
smṛtānāṁ saṁprajānānām
astaṁ gacchanti āsravāḥ //

* * * * *

Pāḷi 294 [21.5] Pakiṇṇaka
mātaraṁ pitaraṁ hantvā,
rājāno dve ca khattiye,
raṭṭhaṁ sānucaraṁ hantvā,
anīgho yāti brāhmaṇo.

Patna 47 [3.14] Brāhmaṇa
mātaraṁ paṭhamaṁ hantā
rājānaṁ do ca khattiye |
rāṣṭaṁ sānucaraṁ hantā
anigho carati brāhmaṇo ||

Gāndhārī 12 [1.12] Brammaṇa
madara pidara jatva
rayaṇa dvayu śotria
raṭha saṇ*u*yara jatva
aṇiho yadi brammaṇo.

Udānavarga 29.24 Yuga
mātaraṁ pitaraṁ hatvā
rājānaṁ dvau ca śrotriyau |
rāṣṭraṁ sānucaraṁ hatvā
anigho yāti br*ā*hmaṇaḥ //

* * * * *

Pāḷi 295 [21.6] Pakiṇṇaka
mātaraṁ pitaraṁ hantvā,
rājāno dve ca sotthiye,
veyyagghapañcamaṁ hantvā,
anīgho yāti brāhmaṇo.

Udānavarga 33.62 Brāhmaṇa
mātaraṁ pitaraṁ hatvā
rājānaṁ dvau ca śrotiyau |
vyāghraṁ ca pañcamaṁ hatvā
[śuddha ity ucyate naraḥ] ||

Udānavarga 33.61
[mātaraṁ *pi*taraṁ hatvā
rājānaṁ dvau ca śrotiyau |
rāṣṭraṁ sānucaraṁ hatvā]
anigho yāti brāhmaṇaḥ ||

* * * * *

Pāḷi 296 [21.7] Pakiṇṇaka
suppabuddhaṁ pabujjhanti
sadā gotamasāvakā,
yesaṁ divā ca ratto ca
niccaṁ buddhagatā sati.

Gāndhārī 100 [6.4] Magu
supraüdhu praüjadi
imi godamaṣavaka
yeṣa diva ya radi ca
nica budhakada svadi.

Udānavarga 15.12 Smṛti
suprabuddhaṁ prabudhyante
ime gautamaśrāvakāḥ |
yeṣāṁ divā ca rātrau ca
nityaṁ buddhagatā smṛtiḥ ||

* * * * *

Pāḷi 297 [21.8] Pakiṇṇaka
suppabuddhaṁ pabujjhanti
sadā gotamasāvakā,
yesaṁ divā ca ratto ca
niccaṁ dhammagatā sati.

Gāndhārī 101 [6.5] Magu
supraüdhu praüǰadi
imi godamaṣavaka
yeṣa diva ya radi ca
nica dhamakada svadi.

Udānavarga 15.13 Smṛti
suprabuddhaṁ prabudhyante
ime gautamaśrāvakāḥ |
yeṣāṁ divā ca rātrau ca
nityaṁ dharmagatā smṛtiḥ ||

* * * * *

Pāḷi 298 [21.9] Pakiṇṇaka
suppabuddhaṁ pabujjhanti
sadā gotamasāvakā,
yesaṁ divā ca ratto ca
niccaṁ saṅghagatā sati.

Gāndhārī 102 [6.6] Magu
supraüdhu praüȷ̄adi
imi godamaṣavaka
yeṣa diva ya radi ca
nica saǧakada svadi.

Udānavarga 15.14 Smṛti
suprabuddhaṁ prabudhyante
ime gautamaśrāvakāḥ /
yeṣāṁ divā ca rātrau ca
nityaṁ saṁghagatā smṛtiḥ //

* * * * *

Pāḷi 299 [21.10] Pakiṇṇaka
suppabuddhaṁ pabujjhanti
sadā gotamasāvakā,
yesaṁ divā ca ratto ca
niccaṁ kāyagatā sati.

Patna 243 [14.5] Khānti
suprabuddhaṁ prabujjhanti
sadā gotamasāvakā |
yesāṁ divā ca rātto ca
niccaṁ kāyagatā satī ||

Gāndhārī 103 [6.7] Magu
supraüdhu praüȷ̄adi
imi godamaṣavaka
yeṣa diva ya radi ca
nica kayakada svadi.

Udānavarga 15.15 Smṛti
suprabuddhaṁ prabudhyante
ime gautamaśrāvakāḥ /
yeṣāṁ divā ca rātrau ca
nityaṁ kāyagatā smṛtiḥ //

* * * * *

Pāḷi 300 [21.11] Pakiṇṇaka
suppabuddhaṁ pabujjhanti
sadā gotamasāvakā,
yesaṁ divā ca ratto ca
ahiṁsāya rato mano.

Patna 241 [14.3] Khānti
suprabuddhaṁ prabujjhanti
sadā gotamasāvakā |
yesāṁ divā ca rātto ca
ahiṁsāya rato mano ||

Gāndhārī 104 [6.8] Magu
supraüdhu praüȷ̄adi
imi godamaṣavaka
yeṣa diva ya radi ca
ahitsaï rado maṇo.

Udānavarga 15.17 Smṛti
suprabuddhaṁ prabudhyante
ime gautamaśrāvakāḥ /
yeṣāṁ divā ca rātrau caiv=
=āhiṁsāyāṁ rataṁ manaḥ //

* * * * *

Pāḷi 301 [21.12] Pakiṇṇaka
suppabuddhaṁ pabujjhanti
sadā gotamasāvakā
yesaṁ divā ca ratto ca
bhāvanāya rato mano.

Patna 242 [14.4] Khānti
suprabuddhaṁ prabujjhanti
sadā gotamasāvakā |
yesāṁ divā ca rātto ca
bhāvanāya rato mano ||

Gāndhārī 105 [6.9] Magu
supraüdhu praüjadi
imi godamaṣavaka
yeṣa diva ya radi ca
bhamaṇaï rado maṇo.

Udānavarga 15.25 Smṛti
suprabuddhaṁ prabudhyante
ime gautamaśrāvakāḥ /
yeṣāṁ divā ca rātrau ca
bhāvanāyāṁ rataṁ manaḥ //

* * * * *

Pāḷi 302 [21.13] Pakiṇṇaka
duppabbajjaṁ durabhiramaṁ,
durāvāsā gharā dukhā,
dukkhosamānasaṁvāso,
dukkhānupatitaddhagū,
tasmā na caddhagū siyā
na ca dukkhānupatito siyā.

Gāndhārī 262 [16.4] [Prakiṇakavaga?]
drupravaï druabhiramu
druaǰavasaṇa ghara
dukhu samaṇasavaso
dukhaṇuvadida bhava.

Udānavarga 11.8 Śramaṇa
duṣpravrajyaṁ durabhiramaṁ
duradhyāvasitā gṛhāḥ /
duḥkhāsamānasaṁvāsā
duḥkāś copacitā bhavāḥ //

* * * * *

Pāḷi 303 [21.14] Pakiṇṇaka
saddho sīlena sampanno
yasobhogasamappito,
yaṁ yaṁ padesaṁ bhajati
tattha tattheva pūjito.

Patna 331 [18.5] Dadantī
śraddho sīlena saṁpanno
yaśabhogasamāhito |
yaṁ yaṁ so bhajate deśaṁ
tattha tattheva pūjiyo ||

Gāndhārī 323 [20.2] [Śilavaga?]
ṣadhu śileṇa sabaṇo
yaśabhoasamapidu
[yeṇa yeṇeva vayadi]
teṇa teṇeva puyidu.

Udānavarga 10.8 Śraddhā
śrāddhāḥ śīlena saṁpannas
[tyāgavāṁ vītamatsaraḥ /
vrajate yatra yatraiva]
tatra tatraiva pūjyate //

* * * * *

Pāḷi 304 [21.15] Pakiṇṇaka
dūre santo pakāsenti
himavanto va pabbato,
asantettha na dissanti
rattiṁ khittā yathā sarā.

Udānavarga 29.19 Yuga
dūrāt santaḥ prakāśyante
himavān iva parvataḥ /
asanto na prakāśyante
rātrikṣ*iptāḥ śarā ya*thā //

* * * * *

Pāḷi 305 [21.16] Pakiṇṇaka
ekāsanaṁ ekaseyyaṁ
eko caram atandito
eko damayam attānaṁ
vanante ramito siyā.

Patna 313 [17.8] Ātta
ekāsanaṁ ekaśeyaṁ
ekacariyām atandrito |
eko ramayam āttānaṁ
vanānte ramitā siyā ||

Gāndhārī 259 [16.1] [Prakiṇakavaga?]
ekasaṇa ekasaya
ekaïyaï savudu
eku ramahi atvaṇa
[arañi ekao vasa.]

Udānavarga 23.2 Ātma
ekāsanaṁ tv ekaśayyām
ekacaryām atandritaḥ /
ramayec caikam ātmānaṁ
[vaneṣv ekaḥ sadā vaset] |/

Pakiṇṇakavaggo Ekavīsatimo.

22. Nirayavagga

Pāḷi 306 [22.1] Niraya
abhūtavādī nirayaṁ upeti,
yo vāpi katvā na karomī ti cāha,
ubho pi te pecca samā bhavanti,
nihīnakammā manujā parattha.

Patna 114 [7.19] Kalyāṇī
abhūtavādī nirayaṁ upeti
yo cāpi kattā na karomī ti āha |
ubho pi te precca samā bhavanti
nihīnakaṁmā manujā paratra ||

Gāndhārī 269 [16.11] [Prakiṇakavaga?]
abhudavadi naraka uvedi
yo ya vi kitva na karodi āha
uvhaï ami preca sama bhavadi
nihiṇakama maṇuya paratri.

Udānavarga 8.1 Vāca
abhūtavādī narakān upaiti
[yaś cānyad apy ācaratīha karma] |
ubhau hi tau pretya samau niruktau
nihīnadharmau manujau paratra |/

* * * * *

Pāḷi 307 [22.2] Niraya
kāsāvakaṇṭhā bahavo
pāpadhammā asaññatā,
pāpā pāpehi kammehi
nirayaṁ te upapajjare.

Patna 113 [7.18] Kalyāṇī
kāṣāyakaṁṭhā bahavo
pāpadhaṁmā asaṁyyatā |
pāpā pāpehi kaṁmehi
nirayaṁ te upapajjatha ||

Udānavarga 11.9 Śramaṇa
kāṣāyakaṇṭhā bahavaḥ
pāpadharmā hy asaṁyatāḥ /
pāpā hi karmabhiḥ pāpair
[ito gacchanti durgatim] //

* * * * *

Pāḷi 308 [22.3] Niraya
seyyo ayoguḷo bhutto
tatto aggisikhūpamo,
yañ ce bhuñjeyya dussīlo
raṭṭhapiṇḍaṁ asaññato.

Gāndhārī 331 [20.10] [Śilavaga?]
. . . . . *a*yokuḍu bhuta
tata agiśihovam*o*
. . . . *bhuje*a
raṭhapiṇa asañadu.

Patna 295 [16.18] Vācā
śreyo ayoguḍā bhuttā
tattā aggiśikhopamā |
yaṁ ca bhuñjeya duśśīlo
rāṣṭapiṇḍaṁ asaṁyyato ||

Udānavarga 9.2 Karma
śreyo hy ayoguḍā bhuktās
taptā hy agniśikhopamāḥ /
na tu bhu*ñ*jīta duḥśīlo
rāṣṭrapiṇḍam asaṁyataḥ //

* * * * *

Pāḷi 309 [22.4] Niraya
cattāri ṭhānāni naro pamatto
āpajjatī paradārūpasevī,
apuññalābhaṁ na nikāmaseyyaṁ,
nindaṁ tatīyaṁ nirayaṁ catutthaṁ.

Gāndhārī 270 [16.12] [Prakiṇakavaga?]
catvari ṭ́haṇaṇi naro pramatu
avajadi paradarovasevi
amuñalabha aniamasaya
nina tridia niraya caüṭ́ha.

Patna 210 [12.16] Daṇḍa
cattāri ṭṭhānāni naro pramatto
āpajjate paradāropasevī |
apuṁñalābhaṁ anikāmaśeyaṁ
nindaṁ tritīyaṁ nirayaṁ catutthaṁ ||

Udānavarga 4.14 Apramāda
sthānāni catvāri naraḥ pramatta
āpadyate yaḥ paradārasevī |
apuṇyalābhaṁ h*y* anikāmaśayyāṁ
nindāṁ tṛtīyaṁ narakaṁ caturtham //

* * * * *

Pāḷi 310 [22.5] Niraya
apuññalābho ca gatī ca pāpikā,
bhītassa bhītāya ratī ca thokikā,
rājā ca daṇḍaṁ garukaṁ paṇeti
tasmā naro paradāraṁ na seve.

Patna 211 [12.17] Daṇḍa
apuṁñalābho ca gatī ca pāpiko
bhītassa bhītāya ratī pi appikā |
rājā ca daṇḍaṁ garukaṁ praṇeti
[kāyassa bhedā nirayaṁ upeti] ||

Udānavarga 4.15b Apramāda
apuṇyalābhaś ca gatiś ca pāpikā
*bhītasya bhītābhir athā*lpikā ratiḥ /
rājā ca daṇḍaṁ gurukaṁ dadāti
[kāyasya bhe*dād narakeṣu pa*cyate] //

* * * * *

Pāḷi 311 [22.6] Niraya
kuso yathā duggahito
hattham evānukantati,
sāmaññaṁ dupparāmaṭṭhaṁ
nirayāyupakaḍḍhati.

Patna 296 [16.19] Vācā
kuśo yathā duggṛhīto
hastam evānukaṁtati |
śāmannaṁ dupparāmāṭṭhaṁ
nirayāya upakaṭṭati ||

Gāndhārī 215 [13.15] Yamaka
śaru yadha drugahido
hasta aṇuvikatadi
ṣamaña droparamuṭho
niraya uvakaḍhadi.

Udānavarga 11.4 Śramaṇa
śaro yathā durgṛhīto
hastam evāpakṛntati |
śrāmaṇyaṁ duṣparāmṛṣṭaṁ
narakān upakarṣati ||

* * * * *

Pāḷi 312 [22.7] Niraya
yaṁ kiñci sithilaṁ kammaṁ,
saṅkiliṭṭhañ ca yaṁ vataṁ,
saṅkassaraṁ brahmacariyaṁ,
na taṁ hoti mahapphalaṁ.

Udānavarga 11.3 Śramaṇa
ya*t k*i*ṁ* cic chitilaṁ karma
saṁkliṣṭaṁ vāpi yat tapaḥ /
apariśuddhaṁ brahmacaryaṁ
na tad bhavati mahāphalam //

* * * * *

PĀḶI 313 [22.8] NIRAYA
kayirañ ce kayirāthenaṁ
daḷham enaṁ parakkame,
saṭhilo hi paribbājo
bhiyyo ākirate rajaṁ.

UDĀNAVARGA 11.2 ŚRAMAṆA
[kurvāṇo hi sadā prājño]
dṛḍham eva parākramet /
śithilā khalu pravrajyā
hy ādadāti puno rajaḥ //

* * * * *

PĀḶI 314 [22.9] NIRAYA
akataṁ dukkataṁ seyyo,
pacchā tapati dukkataṁ,
katañ ca sukataṁ seyyo,
yaṁ katvā nānutappati.

PATNA 100 [7.5] KALYĀṆĪ
akataṁ dukkataṁ śreyo
pacchā tapati dukkataṁ |
[dukkataṁ me kataṁ ti śocati
bhūyo śocati doggatiṁ gato] ||

PATNA 101 [7.6] KALYĀṆĪ
katañ ca sukataṁ sādhu
yaṁ kattā nānutappati |
[sukataṁ me kataṁ ti nandati
bhūyo nandati soggatiṅ gato] ||

GĀNDHĀRĪ 337 [21.6] [KICAVAGA?]
akida kukida ṣehu
pacha tavadi drukida
kida nu sukida ṣeh*o*
ya kitva naṇutapa*di*.

UDĀNAVARGA 29.41 YUGA
akṛtaṁ kukṛtāc chreyaḥ
paścāt tapati duṣkṛtam /
[śocate duṣkṛtaṁ kṛtvā
śocate durgatiṁ gataḥ] //

UDĀNAVARGA 29.42 YUGA
kṛtaṁ tu sukṛtaṁ śreyo
yat kṛtvā nānutapyate |
[nandate sukṛtaṁ kṛtvā
nandate sugatiṁ gataḥ]

* * * * *

Pāḷi 315 [22.10] Niraya
nagaraṁ yathā paccantaṁ
guttaṁ santarabāhiraṁ,
evaṁ gopetha attānaṁ,
khaṇo vo mā upaccagā,
khaṇātītā hi socanti
nirayamhi samappitā.

Patna 234 [13.19] Śaraṇa
praccaṁtimaṁ vā nagaraṁ
guttaṁ sāntarabāhiraṁ |
evaṁ rakkhatha āttānaṁ
khaṇo vo mā upaccagū |
khaṇātītā hi śocaṁti
nirayamhi samappitā ||

Gāndhārī 131 [7.22] Apramadu
[. . . darada bhodha]
khaṇo yu ma uvacaï
khaṇadida hi śoyadi
niraeṣu samapi*da*.

Udānavarga 5.16 Priya
[ātmānaṁ cet priyaṁ vidyād
gopayet taṁ sugopitam] /
yathā pratyantanagaraṁ
guptam antarbahisthiram //

Udānavarga 5.17 Priya
evaṁ gopayatātmānaṁ
kṣano vo mā hy upatyagāt /
kṣaṇātītā hi śocante
narakeṣu samarpitāḥ //

* * * * *

Pāḷi 316 [22.11] Niraya
alajjitāye lajjanti,
lajjitāye na lajjare,
micchādiṭṭhisamādānā,
sattā gacchanti duggatiṁ.

Patna 169 [10.13] Mala
alajjitavve lajjanti
lajjitavve na lajjatha |
[abhaye bhayadaṁśāvī
bhaye cābhayadaṁśino] |
micchadr̥ṣṭisamādānā
sattā gacchanti doggatiṁ ||

Gāndhārī 273 [16.15] [Prakiṇakavaga?]
alajidavi lajadi
lajidavi na lajadi
[abhayi bhayadarśavi
bhayi abhayadarśaṇo]
michadiṭhisamadaṇa
satva gachadi drugadi.

Udānavarga 16.4 Prakirṇaka
alajjitavye lajjante
lajjitavye tv alajjinaḥ /
[abhaye bhayadarśīno
bhaye cābhayadarśinaḥ] /
mithyādr̥ṣṭisamādānāt
satvā gacchanti durgatim //

* * * * *

Pāḷi 317 [22.12] Niraya
abhaye bhayadassino,
bhaye cābhayadassino,
micchādiṭṭhisamādānā,
sattā gacchanti duggatiṁ.

Patna 169 [10.13] Mala
abhaye bhayadaṁśāvī
bhaye cābhayadaṁśino |
micchadr̥ṣṭisamādānā
sattā gacchanti doggatiṁ ||

Gāndhārī 273 [16.15] [Prakiṇakavaga?]
[alajidavi lajadi
lajidavi na lajadi]
abhayi bhayadarśavi
bhayi abhayadarśaṇo
michadiṭhisamadaṇa
satva gachadi drugadi.

* * * * *

Pāḷi 318 [22.13] Niraya
avajje vajjamatino,
vajje cāvajjadassino,
micchādiṭṭhisamādānā,
sattā gacchanti duggatiṁ.

Patna 170 [10.14] Mala
avajje vajjamatino
vajje cāvajjasaṁñino |
micchadr̥ṣṭisamādānā
sattā gacchanti doggatiṁ ||

* * * * *

Pāḷi 319 [22.14] Niraya
vajjañ ca vajjato ñatvā,
avajjañ ca avajjato,
sammādiṭṭhisamādānā,
sattā gacchanti suggatiṁ.

Nirayavaggo dvāvīsatimo.

23. Nāgavagga

Pāḷi 320 [23.1] Nāga
ahaṁ nāgo va saṅgāme
cāpāto patitaṁ saraṁ
ativākyaṁ titikkhissaṁ,
dussīlo hi bahujjano.

Patna 215 [12.21] Daṇḍa
ahaṁ nāgo va saṁggrāme
cāpātipatite sare |
atīvāde titikkhāmi
duśśīlo hi bahujano ||

Gāndhārī 329 [20.8] [Śilavaga?]
aho nako va sagami
cavadhivadida śara
adivaka ti*d*i*kṣa*mi
druśilo hi bahojaṇo.

Udānavarga 29.21 Yuga
ahaṁ nāga iva saṁgrāme
cāpād u*tpa*titāṁ śarā*n |*
ativākyaṁ titīkṣāmi
duḥśīlo hi mahājan*a*ḥ *||*

* * * * *

Pāḷi 321 [23.2] Nāga
dantaṁ nayanti samitiṁ
dantaṁ rājābhirūhati,
danto seṭṭho manussesu
yotivākyaṁ titikkhati.

Patna 90 [6.7] Śoka
dāntaṁ nayanti samitiṁ
dāntaṁ rājābhirūhati |
dānto śreṣṭho manuṣyesu
yo ’tivāde titikkhati ||

Udānavarga 19.6 Aśva
dānto vai samitiṁ yāti
dāntaṁ rājādhirohati |
dāntaḥ śreṣṭho manuṣyāṇāṁ
yo ’tivākyaṁ titīkṣati ||

* * * * *

Pāḷi 322 [23.3] Nāga
varam assatarā dantā
ājānīyā ca sindhavā
kuñjarā ca mahānāgā,
attadanto tato varaṁ.

Gāndhārī 341 [22.1] [Naga or Asavaga?]
. . . .
. . . .
. . . .
atvadada tada vara

Patna 91 [6.8] Śoka
varam assatarā dāntā
ājāneyā ca sendhavā |
kuñjarā va mahānāgā
āttā dānto tato varaṁ ||

Udānavarga 19.7 Aśva
yo hy aśvaṁ damayej jānyam
ājāneyaṁ ca saindhavam /
kuñjaraṁ vā mahānāgam
ātmā dāntas tato varam //

* * * * *

Pāḷi 323 [23.4] Nāga
na hi etehi yānehi
gaccheyya agataṁ disaṁ,
yathattanā sudantena,
danto dantena gacchati.

Gāndhārī 342 [22.?] [Naga or Asavaga?]
. . . .
. . . .
. . . .
. . . . *dade*ṣu gachadi.

Patna 92 [6.9] Śoka
[na hi tehi jānajātehi
tāṁ bhūmim abhisaṁbhave] |
yathā ’ttanā sudāntena
dānto dāntena gacchati ||

* * * * *

Pāḷi 324 [23.5] Nāga
dhanapālako nāma kuñjaro
kaṭukappabhedano dunnivārayo,
baddho kabalaṁ na bhuñjati,
sumarati nāgavanassa kuñjaro.

* * * * *

Pāḷi 325 [23.6] Nāga
middhī yadā hoti mahagghaso ca,
niddāyitā samparivattasāyī,
mahāvarāho va nivāpapuṭṭho,
punappunaṁ gabbham upeti mando.

Udānavarga 29.13 Yuga
middhī ca yo bhavati mahāgrasaś ca
rātriṁ divaṁ saṁparivartaśāyī |
mahāvarāhaiva nivāpapuṣṭaḥ
punaḥ punar mandam upaiti garbham ||

* * * * *

Pāḷi 326 [23.7] Nāga
idaṁ pure cittam acāri cārikaṁ
yenicchakaṁ yatthakāmaṁ yathāsukhaṁ,
tad ajjahaṁ niggahessāmi yoniso,
hatthim pabhinnaṁ viya aṅkusaggaho.

Udānavarga 31.5 Citta
idaṁ purā cittam acāri cārikāṁ
yenecchakaṁ yena kāmaṁ yatheṣṭam |
tat saṁnigr̥hṇāmi hi yoniśas tv idaṁ
nāgaṁ prabhinnaṁ hi yathāṅkuśena ||

* * * * *

Pāḷi 327 [23.8] Nāga
appamādaratā hotha
sacittam anurakkhatha,
duggā uddharathattānaṁ
paṅke sanno va kuñjaro.

Patna 24 [2.11] Apramāda
apramādaratā hotha
saṁ cittam anurakkhatha ||
duggā uddharathāttānaṁ
pake sanno va kuñjaro |

Gāndhārī 132 [7.23] Apramadu
apramadarada bhodha
[sadhami supravedide]
drugha udhvaradha atvaṇa
pagasana va kuña . . .

Udānavarga 4.27 Apramāda
[apramādarato bhikṣuḥ
pramāde bhayadarśakaḥ] /
durgād uddharate tmānaṁ
paṅkasannaiva kuñjaraḥ //

Udānavarga 4.36 Apramāda
apramādaratā bhavata
[suśīlā bhavata bhikṣavaḥ /
susamāhitasaṁkalpāḥ]
svacittam anurakṣata ||

* * * * *

Pāḷi 328 [23.9] Nāga
sace labhetha nipakaṁ sahāyaṁ
saddhiṁcaraṁ sādhuvihāridhīraṁ,
abhibhuyya sabbāni parissayāni
careyya tenattamano satīmā.

Patna 9 [1.9] Jama
sace labheyā nipakaṁ sapraṁñaṁ
sāddhiṁcaraṁ sādhuvihāradhīraṁ |
adhibhūya sabbāṇi pariśra*v* . . .
careyā tenāttamano satīmā ||

Udānavarga 14.13 Droha
sa cel labhed vai nipakaṁ sahāyaṁ
[loke caraṁ sādhu hi nityam eva] |
*a*bhibhūya sarvāṇi parisravāṇi
careta tenāptamanā smr̥tātmā ||

Mūlasarvāstivādivinaya (Gilgit III.ii.185)
sa cel labheta nipakaṁ sahāyikaṁ
sārdhaṁcaraṁ sādhuvihāridhīram |
abhibhūya sarvāṇi parisravāṇi
careta tenāttamanāḥ pratismr̥taḥ ||

* * * * *

Pāḷi 329 [23.10] Nāga
no ce labhetha nipakaṁ sahāyaṁ
saddhiṁcaraṁ sādhuvihāridhīraṁ,
rājā va raṭṭhaṁ vijitaṁ pahāya
eko care mātaṅgaraññe va nāgo.

Patna 10 [1.10] Jama
no ce labheyā nipakaṁ sapraṁñaṁ
sāddhiṁcaraṁ sādhuvihāradhīraṁ |
rājā va rāṣṭaṁ vijitaṁ prahāya
eko ccare mātaṁgāranne va nāgo ||

Udānavarga 14.14 Droha
sa cel *labh*ed *v*ai nipa*k*aṁ *sahā*yaṁ
[loke caraṁ sādhu hi nityam eva] |
rājeva rāṣṭraṁ vipulaṁ prahāya
ekaś caren na ca pāpāni kuryāt *||*

Mūlasarvāstivādivinaya (Gilgit III.ii.185)
no cel labheta nipakaṁ sahāyikaṁ
sārdhaṁcaraṁ sādhuvihāridhīram |
rājeva rāṣṭraṁ vipulaṁ prahāya
ekaś caren na ca pāpāni kuryāt ||

* * * * *

Pāḷi 330 [23.11] Nāga
ekassa caritaṁ seyyo
natthi bāle sahāyatā,
eko care na ca pāpāni kayirā,
appossukko mātaṅgaraññe va nāgo.

Patna 11 [1.11] Jama
ekassa caritaṁ śreyo
nāsti bāle bitīyatā |
eko ccare na ca pāpāni kayirā
appussuko mātaṁgāranne va nāgo ||

Udānavarga 14.16a Droha
ekasya caritaṁ śreyo
na tu bālaḥ sahāyakaḥ *|*
ekaś caren na ca pāpāni kuryād
alp*o*tsuko 'raṇyagataiva nāgaḥ *||*

Udānavarga 14.16b Droha
ekasya caritaṁ ṣr*e*yo
na tu bālasahāyatā *|*
alposukaś car*ed* ek*o*
mātaṅgāraṇy*e* n*ā*gavat *||*

Mūlasarvāstivādivinaya (Gilgit III.ii.185)
ekasya caritaṁ śreyo
na tu bāle sahāyatā |
alpotsukaś cared eko
mātaṅgāraṇyanāgavat ||

* * * * *

Pāḷi 331 [23.12] Nāga
atthamhi jātamhi sukhā sahāyā
tuṭṭhī sukhā yā itarītarena
puññaṁ sukhaṁ jīvitasaṅkhayamhi
sabbassa dukkhassa sukhaṁ pahāṇaṁ.

Patna 65 [5.1] Attha
atthesu jātesu sukhā sakhāyā
puṁñaṁ sukhaṁ jīvitasaṁkhayamhi |
toṣṭī sukhā yā itarī . . . . . .
sabbassa pāpassa sukhaṁ prahāṇaṁ ||

Udānavarga 30.34 Sukha
artheṣu jāteṣu sukhaṁ sahāyāḥ
puṇyaṁ sukhaṁ jīvitasaṁkṣayeṣu |
tuṣṭiḥ sukhā yā tv itaretareṇa
sarvasya duḥkhasya sukho nirodhaḥ //

* * * * *

Pāḷi 332 [23.13] Nāga
sukhā matteyyatā loke,
atho petteyyatā sukhā,
sukhā sāmaññatā loke,
atho brahmaññatā sukhā.

Patna 66 [5.2] Attha
sukhā mātreatā loke
tato petteatā sukhā |
śāmannatā sukhā loke
tato brāhmannatā sukhā ||

Udānavarga 30.21 Sukha
sukhaṁ mātṛvyatā loke
sukhaṁ caiva pitṛvyatā |
sukhaṁ śrāmaṇyatā loke
tathā brāhmaṇyatā sukhaṁ //

* * * * *

Pāḷi 333 [23.14] Nāga
sukhaṁ yāva jarā sīlaṁ,
sukhā saddhā patiṭṭhitā,
sukho paññāya paṭilābho,
pāpānaṁ akaraṇaṁ sukhaṁ.

Patna 67 [5.3] Attha
sukhaṁ yāvaj jarā śīlaṁ
sukhā śraddhā pratiṣṭhitā |
[sukhā attharasā vācā
assiṁ mānakkhayo sukho] ||

Patna 82 [5.18] Attha
[sukhā najjo sūpatitthā
sukho dhammajito jano] |
sukho śraddhapaṭīlābho
pāpassa akaraṇaṁ sukhaṁ ||

Udānavarga 30.20 Sukha
sukhaṁ yāvaj jarā śīlaṁ
sukhaṁ śraddhā pratiṣṭhitā |
[sukhaṁ cārtharatā vācā]
pāpasyākaraṇaṁ sukham //

Nāgavaggo tevīsatimo.

24. Taṇhāvagga

Pāḷi 334 [24.1] Taṇhā
manujassa pamattacārino
taṇhā vaḍḍhati māluvā viya,
so palavatī hurāhuraṁ
phalam icchaṁ va vanasmi' vānaro.

Patna 137 [9.1] Tahna
manujassa pramattacāriṇo
tahnā vaddhati mālutā iva |
sā prāplavate hurāhuraṁ
phalameṣī va vanamhi vānnaro ||

Gāndhārī 91 [3.3] Tasiṇa
. . . .
. . . .
. . . . *h*oru
phalam icho va vaṇasma vaṇaru.

Udānavarga 3.4 Tṛṣṇā
manujasya pramattacāriṇas
tṛṣṇā vardhati māluteva hi |
[sa hi saṁsarate punaḥ punaḥ]
phalam icchann iva vānaro vane //

* * * * *

Pāḷi 335 [24.2] Taṇhā
yaṁ esā sahatī jammī
taṇhā loke visattikā
sokā tassa pavaḍḍhanti
abhivaṭṭhaṁ va bīraṇaṁ.

Patna 138 [9.2] Tahna
yaṁ cesā sahate jaṁmī
tahnā loke duraccayā |
śokā tassa pravaddhaṁti
ovaṭṭhā beruṇā iva ||

Udānavarga 3.9 Tṛṣṇā
ya etāṁ sahate grāmyāṁ
tṛṣṇāṁ loke sudustyajām /
śokās tasya nivardhante
hy avavṛṣṭā bīraṇā yathā |/

* * * * *

Pāḷi 336 [24.3] Taṇhā
yo cetaṁ sahatī jammiṁ
taṇhaṁ loke duraccayaṁ
sokā tamhā papatanti
udabindu va pokkharā.

Patna 139 [9.3] Tahna
yo cetāṁ sahate jaṁmiṁ
tahnāṁ loke duraccayāṁ |
śokā tassa vivaṭṭanti
udabindū va pukkhare ||

Udānavarga 3.10 Tṛṣṇā
yas tv etāṁ tyajate grāmyāṁ
tṛṣṇāṁ loke sudustyajām /
śokās tasya nivartante
udabindur iva puṣkarāt //

* * * * *

Pāḷi 337 [24.4] Taṇhā
taṁ vo vadāmi bhaddaṁ vo,
yāvantettha samāgatā,
taṇhāya mūlaṁ khaṇatha
usīrattho va bīraṇaṁ,
mā vo naḷaṁ va soto va
māro bhañji punappunaṁ.

Patna 140 [9.4] Tahna
taṁ vo vademi bhadraṁ vo
yāvaṁt ittha samāgatā |
tahnāṁ samūlāṁ khaṇatha
uṣīrātthī va beruṇiṁ |
[tahnāya khatamūlāya
nāsti śokā kato bhayaṁ] ||

Gāndhārī 126 [7.17] Apramadu
ta yu vadami bhadrañu
yavaditha samakada
[apramadarada bhodha
sadhami supravedidi.]

Udānavarga 3.11 Tṛṣṇā
tad vai vadāmi bhadraṁ vo
yāvantaḥ stha samāgatāḥ /
tṛṣṇāṁ samūlāṁ khanata
uśīrārthīva bīraṇām /
[tṛṣṇāyāḥ khātamūlāyā
*nā*sti śokaḥ kuto bhayam] //

* * * * *

Pāḷi 338 [24.5] Taṇhā
yathā pi mūle anupaddave daḷhe
chinno pi rukkho punar eva rūhati,
evam pi taṇhānusaye anūhate
nibbattatī dukkham idaṁ punappunaṁ.

Patna 156 [9.20] Tahna
yathā pi mūle anupadrute dṛḍhe
chinno pi rukkho punar īva jāyati |
em eva tahnānuśaye anūhate
nivvattate dukkham idaṁ punappuno ||

Udānavarga 3.16 Tṛṣṇā
yathāpi mūlair anupadrutaiḥ sadā
chinno ’pi vṛkṣaḥ punar eva jāyate |
evaṁ hi tṛṣṇānuśayair anuddhṛtair
nivartate duḥkham idaṁ punaḥ punaḥ //

* * * * *

Pāḷi 339 [24.6] Taṇhā
yassa chattiṁsatī sotā
manāpassavanā bhusā,
vāhā vahanti duddiṭṭhiṁ
saṅkappā rāganissitā.

Patna 237 [13.22] Śaraṇa
yassa chattrīśatiṁ sotā
mānāphassamayā bhriśā |
vāhā vahanti dudriṣṭiṁ
saṁkappā ggredhaniśśitā ||

* * * * *

Pāḷi 340 [24.7] Taṇhā
savanti sabbadhī sotā
latā ubbhijja tiṭṭhati
tañ ca disvā lataṁ jātaṁ
mūlaṁ paññāya chindatha.

* * * * *

Pāḷi 341 [24.8] Taṇhā
saritāni sinehitāni ca
somanassāni bhavanti jantuno,
te sātasitā sukhesino,
te ve jātijarūpagā narā.

Patna 148 [9.12] Tahna
saritāni sinehitāni ca
somanassāni bhavanti jantuno |
ye sātasitā sukheṣiṇo
te ve jātijaropagā ||

Udānavarga 3.5 Tṛṣṇā
saritāni vai snehitāni vai
saumanasyāni bhavanti jantunaḥ /
ye sātasitāḥ sukhaiṣi*ṇa*s
te vai jātijaropagā narāḥ //

* * * * *

Pāḷi 342 [24.9] Taṇhā
tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
saṁyojanasaṅgasattakā
dukkham upenti punappunaṁ cirāya.

Patna 149 [9.13] Tahna
tahnāya purekkhaṭā prajā
parisappanti śaśo va bādhito |
te saṁjotanasaṅgasaṅgasattā
gabbham upenti punappuno ciraṁ pi ||

Udānavarga 3.6 Tṛṣṇā
tṛṣṇābhir upaskṛtāḥ prajāḥ
paridhāvanti śaśā va vāgurām /
saṁyojanaiḥ saṅgasaktā
duḥkhaṁ yānti punaḥ punaś cirarātram //

* * * * *

Pāḷi 343 [24.10] Taṇhā
tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
tasmā tasiṇaṁ vinodaye
bhikkhu ākaṅkha’ virāgam attano.

Patna 149 [9.13] Tahna
tahnāya purekkhaṭā prajā
parisappanti śaśo va bādhito |
[te saṁjotanasaṅgasaṅgasattā
gabbham upenti punappuno ciraṁ pi] ||

Udānavarga 3.6 Tṛṣṇā
tṛṣṇābhir upaskṛtāḥ prajāḥ
paridhāvanti śaśā va vāgurām /
[saṁyojanaiḥ saṅgasaktā
duḥkhaṁ yānti punaḥ punaś cirarātram]
//

* * * * *

Pāḷi 344 [24.11] Taṇhā
yo nibbanatho vanādhimutto
vanamutto vanam eva dhāvati
taṁ puggalam etha passatha
mutto bandhanam eva dhāvati.

Patna 151 [9.15] Tahna
yo nivvanadho vanā tu mutto
vanamutto vanam eva dhāvati |
taṁ puggalam etha paśśatha
mutto bandhanam eva dhāvati ||

Gāndhārī 92 [3.2] Tasiṇa
. . . .
. . . .
. . . . paśadha
muto ba- aṇam eva jayadi.

Udānavarga 27.29 Paśya
yo nirvanagair vimokṣitaḥ
saṁvanamukto vanam eva dhāvati |
taṁ paśyatha pudgalaṁ tv imaṁ
mukto bandhanam eva dhāvati //

* * * * *

Pāḷi 345 [24.12] Taṇhā
na taṁ daḷhaṁ bandhanam āhu dhīrā,
yad āyasaṁ dārujaṁ pabbajañ ca,
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā,

Patna 143 [9.7] Tahna
na taṁ dr̥ḍhaṁ bandhanam āhu dhīrā
yad āyasaṁ dārujaṁ babbajaṁ vā |
sārattarattā maṇikuṇḍalesu
putresu dāresu ca yā apekhā ||

Gāndhārī 169 [11.8] Suha
na ta driḍha ba- aṇam aha dhira
ya *ay*asa taruva babaka va
saratacita maṇikuṇaleṣu
putreṣu dareṣu ya ya aveha.

Udānavarga 2.5 Kāma
na tad dr̥ḍhaṁ bandhanam āhur āryā
yad āyasaṁ dāravaṁ balbajaṁ vā |
[saṁraktacittasya hi man*da*buddheḥ]
putreṣu dāreṣu ca yā avekṣā ||

* * * * *

Pāḷi 346 [24.13] Taṇhā
etaṁ daḷhaṁ bandhanam āhu dhīrā,
ohārinaṁ sithilaṁ duppamuñcaṁ,
etam pi chetvāna paribbajanti
anapekkhino kāmasukhaṁ pahāya.

Patna 144 [9.8] Tahna
etaṁ dr̥ḍhaṁ bandhanam āhu dhīrā
ohārimaṁ sukhumaṁ dupramuñcaṁ |
etappi chettāna vrajanti santo
anapekhino sabbadukhaṁ prahāya ||

Gāndhārī 170 [11.9] Suha
eda driḍha ba- aṇam aha dhira
ohariṇa śiśila drupamokṣu
eda bi chitvaṇa parivrayadi
aṇavehiṇo kamasuhu prahaï.

Udānavarga 2.6 Kāma
etad dr̥ḍhaṁ bandhanam āhur āryāḥ
samantataḥ susthiraṁ duṣpramokṣam /
etad api cchitvā tu pari*vra*janti
hy anapekṣiṇaḥ kāmasukhaṁ prahāya //

* * * * *

Pāḷi 347 [24.14] Taṇhā
ye rāgarattānupatanti sotaṁ
sayaṁkataṁ makkaṭako va jālaṁ,
etam pi chetvāna vajanti dhīrā,
anapekkhino sabbadukkhaṁ pahāya.

Gāndhārī 171 [11.10] Suha
ye rakarata aṇuvadadi sodu
saïgada *makaḍa*o *jala*
eda b*i* chitvaṇa parivrayadi
aṇavehiṇo kamasuha prahaï.

* * * * *

Pāḷi 348 [24.15] Taṇhā
muñca pure muñca pacchato,
majjhe muñca bhavassa pāragū,
sabbattha vimuttamānaso
na punaṁ jātijaraṁ upehisi.

Gāndhārī 161 [10.?] Jara
muj*u* pur*a* muju pachadu
maǰadu muju bhavasa parako
sarvatra vi*mutamo*ṇaso
na puṇu jadijara uvehiṣ*i*.

Patna 150 [9.14] Tahna
muñca pure muñca pacchato
majjhe muñca bhavassa pāragū |
sabbattha vimuttamānaso
na puno jātijarām upehisi ||

Udānavarga 29.57 Yuga
muñca purato muñca paścato
madhye muñca bhavasya pāragaḥ /
sarvatra vimuktamānaso
na punar jātijarām upeṣyasi ||

* * * * *

Pāḷi 349 [24.16] Taṇhā
vitakkapamathitassa jantuno
tibbarāgassa subhānupassino
bhiyyo taṇhā pavaḍḍhati,
esa kho daḷhaṁ karoti bandhanaṁ.

Udānavarga 3.1 Tṛṣṇā
vitarkapramathitasya jantunas
tīvrarāgasya śubhānudarśinaḥ /
bhūyas tṛṣṇā pravardhate
gāḍhaṁ hy eṣa karoti bandhanam //

* * * * *

Pāḷi 350 [24.17] Taṇhā
vitakkupasame ca yo rato
asubhaṁ bhāvayatī sadā sato,
esa kho vyantikāhiti,
esacchecchati mārabandhanaṁ.

Udānavarga 3.2 Tṛṣṇā
vitarkavyupaśame tu yo rato
hy aśubhāṁ bhāvayate sadā smṛtaḥ /
[tṛṣṇā hy eṣa prahāsyate
sa tu khalu pūtikaroti bandhanam] //

* * * * *

Pāḷi 351 [24.18] Taṇhā
niṭṭhaṁ gato asantāsī,
vītataṇho anaṅgaṇo,
acchindi bhavasallāni,
antimoyaṁ samussayo.

* * * * *

Pāḷi 352 [24.19] Taṇhā
vītataṇho anādāno,
niruttipadakovido,
akkharānaṁ sannipātaṁ
jaññā pubbaparāni ca,
sa ve antimasārīro
mahāpañño (mahāpuriso) ti vuccati.

Patna 147 [9.11] Tahna
vītatahno anādāno
niruttīpadakovido |
akkharāṇāṁ sannipātena
ñ̃ñāyyā pūrvvāparāṇi so |
sa ve antimaśārīro
mahāpraṁño ti vuccati ||

* * * * *

Pāḷi 353 [24.20] Taṇhā
sabbābhibhū sabbavidūham asmi,
sabbesu dhammesu anūpalitto,
sabbañjaho taṇhakkhaye vimutto,
sayaṁ abhiññāya kam uddiseyyaṁ.

Udānavarga 21.1 Tathāgata
sarvābhibhūḥ sarvavid eva cāsmi
sarvaiś ca dharmaiḥ satataṁ na liptaḥ /
sarvaṁjahaḥ sarvabhayād vimuktaḥ
svayaṁ hy abhijñāya kam uddiśeyam //

* * * * *

Mahāvastu iii. 118
sarvābhibhū sarvavidū 'ham asmi
sarveṣu dharmeṣu anopaliptaḥ |
sarvaṁ jahe tṛṣṇakṣayā vimukto
[na mādṛśo saṁprajaneti vedanā] ||

* * * * *

Pāḷi 354 [24.21] Taṇhā
sabbadānaṁ dhammadānaṁ jināti,
sabbaṁ rasaṁ dhammaraso jināti,
sabbaṁ ratiṁ dhammaratī jināti,
taṇhakkhayo sabbadukkhaṁ jināti.

Udānavarga 26.31 Nirvāṇa
sarvaṁ dānaṁ dharmadāna jināti
*sarvāṁ ratiṁ dha*r*maratiṁ jināti* |
[sarvaṁ balaṁ *kṣāntibalaṁ jināti*]
tṛṣṇākṣayaḥ sarvasukhaṁ jināti ||

* * * * *

Pāḷi 355 [24.22] Taṇhā
hananti bhogā dummedhaṁ,
no ve pāragavesino,
bhogataṇhāya dummedho
hanti aññe va attanaṁ.

Udānavarga 2.16 Kāma
durmedhasaṁ hanti bhogo
na tv ihātmagaveṣiṇam |
durmedh*ā* bhoga*t*ṛṣṇābhir
hanty ātmānam atho parān ||

* * * * *

Pāḷi 356 [24.23] Taṇhā
tiṇadosāni khettāni,
rāgadosā ayaṁ pajā,
tasmā hi vītarāgesu,
dinnaṁ hoti mahapphalaṁ.

Patna 152 [9.16] Tahna
ttriṇadoṣāṇi khettrāṇi
rāgadoṣā ayaṁ prajā |
tassā hi vītarāgesu
dinnaṁ hoti mahapphalaṁ ||

Udānavarga 16.16 Prakirṇaka
kṣetrāṇi tṛṇadoṣāṇi
rāgadoṣā tv iyaṁ prajā |
tasmād vigatarāgebhyo
dattaṁ bhavati mahāphalam ||

Pāḷi 357 [24.24] Taṇhā
tiṇadosāni khettāni,
dosadosā ayaṁ pajā,
tasmā hi vītadosesu,
dinnaṁ hoti mahapphalaṁ.

Patna 153 [9.17] Tahna
ttriṇadoṣāṇi khettrāṇi
doṣadoṣā ayaṁ prajā |
tassā hi vītadoṣesu
dinnaṁ hoti mahapphalaṁ ||

Udānavarga 16.17 Prakirṇaka
k*ṣ*et*rā*ṇi tṛṇadoṣāṇi
dveṣadoṣā tv iyaṁ prajā /
tasmād vigatad*v*eṣebhyo
dattaṁ bhavati mahāphalam //

* * * * *

Pāḷi 358 [24.25] Taṇhā
tiṇadosāni khettāni,
mohadosā ayaṁ pajā,
tasmā hi vītamohesu,
dinnaṁ hoti mahapphalaṁ.

Patna 154 [9.18] Tahna
ttriṇadoṣāṇi khettrāṇi
mohadoṣā ayaṁ prajā |
tassā hi vītamohesu
dinnaṁ hoti mahapphalaṁ ||

Udānavarga 16.18 Prakirṇaka
kṣetrāṇi tṛṇ*adoṣāṇi*
*mohadoṣ*ā *tv* iyaṁ prajā /
*tas*mād vigatamohebhyo
dattaṁ bhavati mahāphalam //

* * * * *

Pāḷi 359 [24.26] Taṇhā
tiṇadosāni khettāni,
icchādosā ayaṁ pajā,
tasmā hi vigaticchesu,
dinnaṁ hoti mahapphalaṁ.

Patna 154 [9.18] Tahna
ttriṇadoṣāṇi khettrāṇi
[mohadoṣā ayaṁ prajā] |
tassā hi vītamohesu
dinnaṁ hoti mahapphalaṁ ||

Udānavarga 16.21 Prakirṇaka
kṣetrāṇi tṛṇ*adoṣāṇi*
[*tṛṣṇādoṣ*ā *tv* iyaṁ prajā] /
*tas*mād vigatamohebhyo
dattaṁ bhavati mahāphalam //

Taṇhāvaggo catuvīsatimo.

25. Bhikkhuvagga

Pāḷi 360 [25.1] Bhikkhu
cakkhunā saṁvaro sādhu,
sādhu sotena saṁvaro,
ghāṇena saṁvaro sādhu,
sādhu jivhāya saṁvaro.

Mahāvastu iii. p. 423 [Bhikṣu]
cakṣuṣā saṁvaro sādhu
sādhu śrotreṇa saṁvaraḥ |
ghrāṇena saṁvaro sādhu
sādhu jivhāya saṁvaro ||

* * * * *

Pāḷi 361 [25.2] Bhikkhu
kāyena saṁvaro sādhu,
sādhu vācāya saṁvaro,
manasā saṁvaro sādhu,
sādhu sabbattha saṁvaro,
sabbattha saṁvuto bhikkhu
sabbadukkhā pamuccati.

Gāndhārī 52 [2.2] Bhikhu
kaeṇa sañamu sadhu
sadhu vayaï sañamu
maṇeṇa sañamu sadhu
sadhu savatra sañamu
sarvatra sañado bhikhu
[sarva dugadio jahi.]

Mahāvastu iii. p. 423 [Bhikṣu]
kāyena saṁvaro sādhu
manasā sādhu saṁvaraḥ |
sarvatra saṁvr̥to bhikṣuḥ
sarvaduḥkhā pramucyate ||

Patna 51 [4.2] Bhikṣu
kāyena saṁvaro sādhu
sādhu vācāya saṁvaro |
manasā pi saṁvaro sādhu
sādhu sabbattha saṁvaro |
sabbattha saṁvr̥to bhikkhū
sabbadukkhā pramuccati ||

Udānavarga 7.11 Sucarita
kāyena saṁvaraḥ sādhu
sādhu vācā ca saṁvaraḥ /
manasā saṁvaraḥ sādhu
sādhu sarvatra saṁvaraḥ /
sarvatra saṁvr̥to bhikṣuḥ
sarvaduḥkhāt pramucyate ||

* * * * *

Pāḷi 362 [25.3] Bhikkhu
hatthasaṁyato pādasaṁyato,
vācāya saṁyato saṁyatuttamo,
ajjhattarato samāhito,
eko santusito tam āhu bhikkhuṁ.

Patna 52 [4.3] Bhikṣu
hastasaṁyyato pādasaṁyyato
vācāsaṁyyato saṁvr̥tendriyo ǁ
ajjhattarato samāhito
eko saṁtuṣito tam āhu bhikkhuṁ |

Gāndhārī 53 [2.3] Bhikhu
hastasañadu padasañadu
vayasañadu savudidrio
ajatvarado samahido
ekosaduṣido tam ahu bhikhu.

Udānavarga 32.7 Bhikṣu
hastasaṁyataḥ pādasaṁyato
vācāsaṁyataḥ sarvasaṁyataḥ /
ādhyātmarataḥ samāhito
hy ekaḥ saṁtuṣito hi yaḥ sa bhikṣuḥ //

Mahāvastu iii. p. 423 [Bhikṣu]
[yatayāyī yataseyyo asyā
yatasaṁkalpa dhyāyi apramatto] |
adhyāyarato samāhito
eko saṁtuṣito tam āhu bhikṣuṁ ǁ

* * * * *

Pāḷi 363 [25.4] Bhikkhu
yo mukhasaṁyato bhikkhu,
mantabhāṇī anuddhato,
atthaṁ dhammañ ca dīpeti
madhuraṁ tassa bhāsitaṁ.

Patna 54 [4.5] Bhikṣu
yo mukhe saṁyyato bhikkhū
mantābhāṣī anuddhato ǁ
atthaṁ dhammañ ca deśeti
madhuraṁ tassa bhāṣitaṁ |

Gāndhārī 54 [2.4] Bhikhu
yo muheṇa sañado bhikhu
maṇabhaṇi aṇudhado
artha dharma ci deśedi
masuru tasa bhaṣida.

Udānavarga 8.10 Vāca
mukhena saṁyato bhikṣur
mandabhāṣī hy anuddhataḥ /
arthaṁ dharmaṁ ca deśayati
madhuraṁ tasya bhāṣitam //

* * * * *

Pāḷi 364 [25.5] Bhikkhu
dhammārāmo dhammarato,
dhammaṁ anuvicintayaṁ,
dhammaṁ anussaraṁ bhikkhu,
saddhammā na parihāyati.

Patna 226 [13.11] Śaraṇa
dhaṁmārāmo dhaṁmarato
dhaṁmaṁ anuvicintayaṁ |
dhammaṁ anussaraṁ bhikkhū
dhammā na parihāyati ǁ

Gāndhārī 64 [2.14] Bhikhu
dhamaramu dhamaradu
dhamu aṇuvicidao
dhamu aṇusvaro bhikhu
sadharma na parihayadi.

Udānavarga 32.8 Bhikṣu
dharmārāmo dharmarato
dharmam evānucintayan /
dharmaṁ cānusmaraṁ bhikṣur
dharmān na parihīyate ǁ

* * * * *

Mahāvastu iii. p. 422 [Bhikṣu]
dharmārāmo dharmarato
dharmam anuvicintayaṁ |
dharmaṁ samanusmaraṁ bhikṣu
saddharmān na parihāyati ||

* * * * *

Pāḷi 365 [25.6] Bhikkhu
salābhaṁ nātimaññeyya,
nāññesaṁ pihayaṁ care,
aññesaṁ pihayaṁ bhikkhu
samādhiṁ nādhigacchati.

Patna 55 [4.6] Bhikṣu
saṁ lābhaṁ nātimaṁñeyā
nā 'ṁñesaṁ prihayaṁ care ||
aṁñesaṁ prihayaṁ bhikkhū
samādhin nādhigacchati |

Gāndhārī 61 [2.11] Bhikhu
salavhu nadimañea
nañeṣa svihao sia
añeṣa svihao bhikhu
samadhi nadhikachadi.

Udānavarga 13.8 Satkāra
svalābhaṁ nāvamanyeta
nānyeṣāṁ spr̥hako bhavet /
anyeṣāṁ spr̥hako bhikṣuḥ
samādhiṁ nādhigacchati //

* * * * *

Pāḷi 366 [25.7] Bhikkhu
appalābho pi ce bhikkhu
salābhaṁ nātimaññati,
taṁ ve devā pasaṁsanti
suddhājīviṁ atanditaṁ.

Patna 56 [4.7] Bhikṣu
appalābho pi ce bhikkhū
saṁ lābhaṁ nātimaṁñati ||
taṁ ve devā praśaṁsanti
śuddhājīviṁ atandritaṁ ||

Gāndhārī 62 [2.12] Bhikhu
apalabho du yo bhikhu
salavhu nadimañadi
ta gu deva praśaĵadi
śudhayivu atadrida.

* * * * *

Pāḷi 367 [25.8] Bhikkhu
sabbaso nāmarūpasmiṁ
yassa natthi mamāyitaṁ,
asatā ca na socati,
sa ve bhikkhū ti vuccati.

Gāndhārī 79 [2.29] Bhikhu
savaśu namaruvasa
yasa nasti mamaïda
asata i na śoyadi
so hu bhikhu du vucadi.

Udānavarga 32.17 Bhikṣu
[yasya saṁnicayo nāsti]
yasya nāsti mamāyitam /
asantaṁ śocate naiva
sa vai bhikṣur nirucyate //

Pāḷi 368 [25.9] Bhikkhu
mettāvihārī yo bhikkhu,
pasanno buddhasāsane,
adhigacche padaṁ santaṁ,
saṅkhārūpasamaṁ sukhaṁ.

Patna 59 [4.10] Bhikṣu
mettāvihārī bhikkhū
prasanno buddhaśāsane ||
paṭivijjhi padaṁ śāntaṁ
saṁkhāropaśamaṁ sukhaṁ |
[dr̥ṣṭe va dhamme nibbāṇaṁ
yogacchemaṁ anuttaraṁ] ||

Gāndhārī 70 [2.20] Bhikhu
metravihara yo bhikhu
prasanu budhaśaśaṇe
paḍiviǰu pada śada
sagharavośamu suha.

Udānavarga 32.21 Bhikṣu
maitrāvihārī yo bhikṣuḥ
prasanno buddhaśāsane |
adhigacchet padaṁ śāntaṁ
saṁskāropaśamaṁ sukham //

Mahāvastu iii. p. 421 [Bhikṣu]
maitrāvihārī yo bhikṣuḥ
prasanno buddhaśāsane |
adhigacchati padaṁ śāntaṁ
[aśecanaṁ ca mocanaṁ] ||

* * * * *

Pāḷi 369 [25.10] Bhikkhu
siñca bhikkhu imaṁ nāvaṁ,
sittā te lahum essati,
chetvā rāgañ ca dosañ ca,
tato nibbānam ehisi.

Patna 57 [4.8] Bhikṣu
siñca bhikkhu imāṁ nāvāṁ
sittā te laghu hehiti |
hettā rāgañ ca doṣaṁ ca
tato nibbāṇam ehisi ||

Gāndhārī 76 [2.26] Bhikhu
sija bhikhu ima nama
sita di lahu bheṣidi
chetva raka ji doṣa ji
tado nivaṇa eṣidi.

Udānavarga 26.12 Nirvāṇa
siñca bhikṣor imāṁ nāvaṁ
siktā laghvī bhaviṣyati |
hitvā rāgaṁ ca doṣaṁ ca
tato nirvāṇam eṣyasi //

Mahāvastu iii. p. 421 [Bhikṣu]
siṁca bhikṣu imāṁ nāvāṁ
maitrāye siktā te laghu bheṣyati |
chittvā rāgaṁ ca doṣaṁ ca
tato nirvāṇam eṣyasi ||

* * * * *

Pāḷi 370 [25.11] Bhikkhu
pañca chinde pañca jahe,
pañca cuttaribhāvaye,
pañca saṅgātigo bhikkhu
oghatiṇṇo ti vuccati.

Gāndhārī 78 [2.28] Bhikhu
paja china paje jahi
paja utvaribhavaï
pajaṣaǵadhio bhikhu
ohatiṇo di vucadi.

* * * * *

Pāḷi 371 [25.12] Bhikkhu
jhāya bhikkhu mā ca pāmado,
mā te kāmaguṇe bhamassu cittaṁ,
mā lohaguḷaṁ gilī pamatto,
mā kandi dukkham idan ti ḍayhamāno.

Gāndhārī 75 [2.25] Bhikhu
jaï bhikhu ma yi pramati
ma de kamaguṇa bhametsu cita
ma lohaguḍa gili pramata
kani dukham ida di ḍaǰamaṇo.

Patna 33 [2.19] Apramāda
[dhammaṁ vicanātha apramattā]
mā vo kāmaguṇā bhrameṁsu cittaṁ |
mā lohaguḍe gilaṁ pramatto
kraṇḍe dukkham idan ti dayhamāno ||

Udānavarga 31.31 Citta
[ātāpī vihara tvam apramatto]
mā te kāmaguṇo matheta cittam /
mā lohaguḍāṁ gileḥ pramattaḥ
[krandaṁ vai narakeṣu pacyamānaḥ] ||

* * * * *

Pāḷi 372 [25.13] Bhikkhu
natthi jhānaṁ apaññassa,
paññā natthi ajhāyato,
yamhi jhānañ ca paññā ca
sa ve nibbānasantike.

Gāndhārī 58 [2.8] Bhikhu
nasti ǰaṇa aprañasa
praña nasti aǰayado
yasa jaṇa ca praña ya
so hu nirvaṇasa sadii.

Patna 62 [4.13] Bhikṣu
nāsti jhānam apraṁñassa
praṁñā nāsti ajhāyato |
yamhi jhānañ ca praṁñā ca
sa ve nibbāṇasantike ||

* * * * *

Pāḷi 373 [25.14] Bhikkhu
suññāgāraṁ paviṭṭhassa,
santacittassa bhikkhuno,
amānusī ratī hoti
sammā dhammaṁ vipassato.

Patna 60 [4.11] Bhikṣu
suṁñā ’gāraṁ praviṣṭassa
śāntacittassa bhikkhuṇo |
amānuṣā ratī hoti
sammaṁ dhammaṁ vipaśśato ||

Gāndhārī 55 [2.5] Bhikhu
śuñakare praviṭhasa
śadacitasa bhikhuṇo
amaṇuṣaradi bhodi
sa*m*e dhar*ma* vivaśadu.

Udānavarga 32.9 Bhikṣu
śunyāgāraṁ praviṣṭasya
prahitātmasya bhikṣuṇaḥ /
amānuṣā ratir bhavati
samyag dharmāṁ vipaśyataḥ //

* * * * *

Pāḷi 374 [25.15] Bhikkhu
yato yato sammasati
khandhānaṁ udayabbayaṁ
labhatī pītipāmojjaṁ,
amataṁ taṁ vijānataṁ.

Patna 61 [4.12] Bhikṣu
yathā yathā sammasati
khandhānām udayavyayaṁ |
labhate cittassa prāmojjaṁ
amatā hetaṁ vijānato ||

Gāndhārī 56 [2.6] Bhikhu
yado yado sammaṣadi
kanaṇa udakavaya
lahadi pridipramoju
amudu ta viaṇadu.

Udānavarga 32.10 Bhikṣu
yato yataḥ saṁpr̥śati
skandhānām udayavyayam /
prāmodyaṁ labhate tatra
[prītyā sukham analpakam /
tataḥ prāmodyabahulaḥ
smr̥to bhikṣuḥ parivrajet] //

* * * * *

Pāḷi 375 [25.16] Bhikkhu
tatrāyam ādi bhavati
idha paññassa bhikkhuno:
indriyagutti santuṭṭhī
pātimokkhe ca saṁvaro.

Gāndhārī 59 [2.9] Bhikhu
tatraï adi bhavadi
tadha prañasa bhikhuṇo
idriagoti saduṭhi
pradimukhe i . . . . r*o*.

Patna 63 [4.14] Bhikṣu
tatthāyam ādī bhavati
iha praṁñassa bhikkhuṇo |
indriyagottī sāntoṣṭī
prātimokkhe ca saṁvaro ||

Udānavarga 32.26 Bhikṣu
[tasmād dhyānaṁ tathā prajñām
anuyujyeta paṇḍitaḥ] |
tasyāyam ādir bhavati
tathā prājñasya bhikṣuṇa*ḥ* //

Udānavarga 32.27 Bhikṣu
saṁtuṣṭir indriyair guptiḥ
prātimokṣe ca saṁvaraḥ /
[mātrajñatā ca bhakteṣu
prāntaṁ ca śayanāsanam /
adhicitte samāyogaṁ
yasyāsau bhikṣur ucyate] //

* * * * *

Pāḷi 376 [25.17] Bhikkhu
mitte bhajassu kalyāṇe
suddhājīve atandite,
paṭisanthāravuttassa,
ācārakusalo siyā,
tato pāmojjabahulo
dukkhassantaṁ karissati.

Gāndhārī 60 [2.10] Bhikhu
mitra bhayea paḍiruva
śudhayiva ata*dr*idi
paḍisadharagutisa
ayarakuśa . . . . .
[tadu ayarakuśalo
suhu bhikhu vihaṣisi.]

Patna 64 [4.15] Bhikṣu
mitte bhajetha kallāṇe
śuddhājīvī atandrito |
paṭisandharavaṭṭi ssa
ācārakuśalo siyā |
tato prāmojjabahulo
[sato bhikkhū parivraje] ||

Udānavarga 32.6 Bhikṣu
[mātraṁ bhajeta pratirūpaṁ]
śuddhājīvo bhavet sadā |
pratisaṁstāravṛttiḥ syād
ācārakuśalo bhavet /
tataḥ prāmodyabahulaḥ
[smṛto bhikṣuḥ parivrajet] //

* * * * *

Pāḷi 377 [25.18] Bhikkhu
vassikā viya pupphāni
maddavāni pamuñcati,
evaṁ rāgañ ca dosañ ca
vippamuñcetha bhikkhavo.

Patna 133 [8.13] Puṣpa
vāśśikī r iva puṣpāṇi
mañcakāni pramuñcati |
evaṁ rāgañ ca doṣañ ca
vipramuñcatha bhikkhavo ||

Gāndhārī 298 [18.9] [Puṣpa]
vaṣia yatha puṣaṇa
poraṇaṇi pramujadi
emu raka ji doṣa ji
vipramujadha bhikṣavi.

Udānavarga 18.11 Puṣpa
varṣāsu hi yathā puṣpaṁ
vaguro vipramuñcati /
evaṁ rāgaṁ ca doṣa*ṁ ca*
vipramuñcata bhikṣavaḥ //

* * * * *

Pāḷi 378 [25.19] Bhikkhu
santakāyo santavāco
santavā susamāhito
vantalokāmiso bhikkhu
upasanto ti vuccati.

Patna 53 [4.4] Bhikṣu
śāntakāyo śāntacitto
śāntavā susamāhito ||
vāntalokāmiṣo bhikkhū
upaśānto ti vuccati |

Udānavarga 32.24 Bhikṣu
śāntakāyaḥ śāntavāk
susamāhitaḥ /
vāntalokāmiṣo bhikṣur
upaśānto nirucyate //

* * * * *

Pāḷi 379 [25.20] Bhikkhu
attanā codayattānaṁ,
paṭimāsettam attanā,
so attagutto satimā
sukhaṁ bhikkhu vihāhisi.

Patna 324 [17.19] Ātta
āttanā codayā ’ttānaṁ
parimaśāttānam āttanā |
so āttagutto satimā
sukhaṁ bhikkhū vihāhisi |

* * * * *

Pāḷi 380 [25.21] Bhikkhu
attā hi attano nātho,
attā hi attano gati,
tasmā saṁyamayattānaṁ
assaṁ bhadraṁ va vāṇijo.

Patna 322 [17.17] Ātta
āttā hi āttano nātho
āttā hi āttano gatī |
tassā saṁyyamayā ’ttānaṁ
aśśaṁ bhadraṁ va vāṇijo ||

Udānavarga 19.14 Aśva
ātmaiva hy ātmano nāthaḥ
[ātmā śaraṇam ātmanaḥ] /
tasmāt saṁyamayātmānaṁ
bhadrāśvam iva sārathiḥ //

Pāḷi 381 [25.22] Bhikkhu
pāmojjabahulo bhikkhu,
pasanno buddhasāsane,
adhigacche padaṁ santaṁ,
saṅkhārūpasamaṁ sukhaṁ.

* * * * *

Pāḷi 382 [25.23] Bhikkhu
yo have daharo bhikkhu
yuñjati buddhasāsane,
somaṁ lokaṁ pabhāseti
abbhā mutto va candimā.

Udānavarga 16.7 Prakirṇaka
daharo ’pi cet pravrajate
yujyate buddhaśāsane |
sa imaṁ bhāsate lokam
abhramuktaiva candramāḥ //

Bhikkhuvaggo pañcavīsatimo.

26. Brāhmaṇavagga

Pāḷi 383 [26.1] Brāhmaṇa
chinda sotaṁ parakkamma,
kāme panuda brāhmaṇa,
saṅkhārānaṁ khayaṁ ñatvā,
akataññūsi brāhmaṇa.

Patna 34 [3.1] Brāhmaṇa
chinna sūtraṁ parākrāmma
bhavaṁ praṇuda brāhmaṇa |
saṁkhārāṇāṁ khayaṁ ñāttā
akathaso si brāhmaṇa ||

Gāndhārī 10 [1.10] Brammaṇa
china sadu parakamu
kama praṇuyu bramaṇa
sagharaṇa kṣaya ñatva
akadaño si brammaṇa.

Udānavarga 33.60a Brāhmaṇa
chindi srotaḥ parākramya
kāmāṁ praṇuda brāhmaṇa |
saṁskārāṇāṁ kṣayaṁ jñātvā
hy akṛtajño bhaviṣyasi //

* * * * *

Pāḷi 384 [26.2] Brāhmaṇa
yadā dvayesu dhammesu
pāragū hoti brāhmaṇo,
athassa sabbe saṁyogā
atthaṁ gacchanti jānato.

Patna 41 [3.8] Brāhmaṇa
yadā dayesu dhammesu
pāragū hoti brāhmaṇo |
athassa sabbe saṁyogā
atthaṁ gacchanti jānato ||

Gāndhārī 14 [1.14] Brammaṇa
yada dvaeṣu dharmeṣu
parako bhodi brammaṇo
athasa sarvi sañoka
astaǵachadi jaṇada.

Udānavarga 33.72 Brāhmaṇa
yadā hi sveṣu dharmeṣu
brāhmaṇaḥ pārago bhavet /
athāsya sarvasaṁyogā
astaṁ gacchanti paśyataḥ //

* * * * *

Pāḷi 385 [26.3] Brāhmaṇa
yassa pāraṁ apāraṁ vā
pārāpāraṁ na vijjati,
vītaddaraṁ visaṁyuttaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Patna 40 [3.7] Brāhmaṇa
yassa pāram apāram vā
pārāpāraṁ na vijjati |
vītajjaraṁ visaṁyuttaṁ
tam ahaṁ brūmi brāhmaṇaṁ ||

Gāndhārī 35 [1.35] Brammaṇa
yasa pari avare ca
para . . . .
vikadadvara visañota
tam aho brommi brammaṇa.

Udānavarga 33.24 Brāhmaṇa
yasya pāram apāraṁ ca
pārāpāraṁ na vidyate |
[pāragaṁ sarvadharmāṇāṁ]
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 386 [26.4] Brāhmaṇa
jhāyiṁ virajam āsīnaṁ
katakiccaṁ anāsavaṁ
uttamatthaṁ anuppattaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Patna 49 [3.16] Brāhmaṇa
jhāyiṁ virajam āsīnaṁ
katakiccaṁ anāsavaṁ |
uttamātthaṁ anuprāttaṁ
tam ahaṁ brūmi brāhmaṇaṁ ||

Gāndhārī 48 [1.48] Brammaṇa
[jaï parakada budhu]
kida kica aṇasr̥vu
[budhu daśabaloveda]
tam ahu bromi bramaṇa.

Udānavarga 33.32 Brāhmaṇa
dhyāyinaṁ vītarajasaṁ
kr̥takr̥tyam anāsravam /
[kṣīṇāsravaṁ visaṁyuktaṁ]
bravīmi brāhmaṇaṁ hi tam //

Gāndhārī [1.25] Brammaṇa
[aśada varada
manabhaṇi aṇudhada]
utamatha aṇuprato
tam aho bromi brammaṇa.

* * * * *

Pāḷi 387 [26.5] Brāhmaṇa
divā tapati ādicco,
rattiṁ ābhāti candimā,
sannaddho khattiyo tapati,
jhāyī tapati brāhmaṇo,
atha sabbam ahorattiṁ
buddho tapati tejasā.

Patna 39 [3.6] Brāhmaṇa
udayaṁ tapati ādicco
ratrim ābhāti candramā ||
sannaddho khattiyo tapati
jhāyiṁ tapati brāhmaṇo ||
atha sabbe ahorātte
buddho tapati tejasā ||

Gāndhārī 50 [1.50] Brammaṇa
diva tavadi adicu
radi avhaï cadrimu
sanadhu kṣatrio tavadi
ǰaï tavadi bramaṇo
adha sarva ahoratra
budhu tavadi teyasa.

Udānavarga 33.74 Brāhmaṇa
divā tapati hādityo
rātrāv ābhāti candramāḥ /
sa*ṁ*naddhaḥ kṣatriyas tapati
dhyāyī tapati brāhmaṇaḥ /
atha nityam ahorātraṁ
buddhas tapati tejasā ||

* * * * *

Pāḷi 388 [26.6] Brāhmaṇa
bāhitapāpo ti brāhmaṇo,
samacariyā samaṇo ti vuccati,
pabbājayam attano malaṁ,
tasmā pabbajito ti vuccati.

Gāndhārī 16 [1.16] Brammaṇa
brahetva pavaṇi brammaṇo
samaïrya śramaṇo di vucadi
parvahia atvaṇo mala
tasa parvaïdo di vucadi.

Udānavarga 11.15 Śramaṇa
brāhmaṇo vāhitai*ḥ* pāpaiḥ
śrama*ṇaḥ śami*tāśubhaḥ /
pravrājayitvā tu malān
uktaḥ pravrajitas tv iha |/

* * * * *

Pāḷi 389 [26.7] Brāhmaṇa
na brāhmaṇassa pahareyya,
nāssa muñcetha brāhmaṇo,
dhī brāhmaṇassa hantāraṁ,
tato dhī yassa muñcati.

Patna 46 [3.13] Brāhmaṇa
mā brāhmaṇassa prahare
nāssa mucceya brāhmaṇo |
dhī brāhmaṇassa hantāraṁ
ya ssa vā su na muccati ||

Gāndhārī 11 [1.11] Brammaṇa
na brammaṇasa praharea
nasa mujea bramaṇi
dhi bramaṇasa hadara
tada vi dhi yo ṇa mujadi.

Udānavarga 33.63 Brāhmaṇa
na brāhmaṇasya praharen
na ca muñceta brāhmaṇaḥ /
dhig brāhmaṇasya hantāraṁ
dhik taṁ yaś ca pramuñcati ||

* * * * *

Pāḷi 390 [26.8] Brāhmaṇa
na brāhmaṇassetad akiñci seyyo,
yadā nisedho manaso piyehi,
yato yato hiṁsamano nivattati,
tato tato sammati m eva dukkhaṁ.

Gāndhārī 15 [1.15] Brammaṇa
na bramaṇasediṇa kiji bhodi
yo na nisedhe maṇasa priaṇi
yado yado yasa maṇo nivartadi
[tado tado samudim aha saca.]

Udānavarga 33.75 Brāhmaṇa
na brāhmaṇasyedr̥śam asti kiṁ cid
yathā priyebhyo manaso niṣedhaḥ /
yathā yathā hy asya mano nivartate
tathā tathā saṁvr̥tam eti duḥkham //

* * * * *

Pāḷi 391 [26.9] Brāhmaṇa
yassa kāyena vācāya,
manasā natthi dukkataṁ,
saṁvutaṁ tīhi ṭhānehi,
tam ahaṁ brūmi brāhmaṇaṁ.

Patna 45 [3.12] Brāhmaṇa
yassa kāyena vācāya
manasā nāsti dukkataṁ |
saṁvr̥taṁ trisu ṭṭhāṇesu
tam ahaṁ brūmi brāhmaṇaṁ ||

Gāndhārī 23 [1.23] Brammaṇa
yasya kaeṇa vayaï
maṇasa nasti drukida
savrudu trihi ṭ́haṇehi
tam aho bromi brammaṇa.

Udānavarga 33.16 Brāhmaṇa
yasya kāyena vācā ca
manasā ca na duṣkr̥tam /
susaṁvr̥taṁ tr̥bhiḥ sthānair
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 392 [26.10] Brāhmaṇa
yamhā dhammaṁ vijāneyya
sammāsambuddhadesitaṁ,
sakkaccaṁ taṁ namasseyya
aggihuttaṁ va brāhmaṇo.

Patna 35 [3.2] Brāhmaṇa
yamhi dhammaṁ vijāneyā
[vr̥ddhamhi daharamhi vā] |
sakkacca naṁ namasseyā
aggihotraṁ va brāhmaṇo ||

Udānavarga 33.66 Brāhmaṇa
yasya dharmaṁ vijānīyāt
samyaksaṁbuddhadeśitam /
satkr̥tyainaṁ namasyeta
hy agnihotram iva dvijaḥ //

* * * * *

Pāḷi 393 [26.11] Brāhmaṇa
na jaṭāhi na gottena,
na jaccā hoti brāhmaṇo,
yamhi saccañ ca dhammo ca
so sucī so va brāhmaṇo.

Patna 37 [3.4] Brāhmaṇa
na jaṭāhi na gotreṇa
na jāccā hoti brāhmaṇo |
[yo tu *b*āhati pāpāni
aṇutthūlāni sabbaśo ||
*b*āhanā eva pāpānāṁ
brahmaṇo ti pravuccati] |

Gāndhārī 1 [1.1] Brammaṇa
na jaḍaï na gotreṇa
na yaca bhodi bramaṇo
[yo du brahetva pavaṇa
aṇuthulaṇi sarvaśo
brahidare va pavaṇa
brammaṇo di pravucadi.]

Udānavarga 33.7 Brāhmaṇa
na jaṭābhir na gotreṇa
na jātyā brāhmaṇaḥ smṛtaḥ *|*
yasya satyaṁ ca dharmaṁ ca
sa śucir brāhmaṇaḥ sa ca ||

* * * * *

Pāḷi 394 [26.12] Brāhmaṇa
kiṁ te jaṭāhi dummedha
kiṁ te ajinasāṭiyā,
abbhantaraṁ te gahanaṁ
bāhiraṁ parimajjasi.

Gāndhārī 2 [1.2] Brammaṇa
ki di jaḍaï drumedha
ki di ayiṇaśa*ḍ*ia
adara gahaṇa kitva
bahire parimajasi.

Udānavarga 33.6 Brāhmaṇa
ki*ṁ* te jaṭābhir durbuddhe
kiṁ cāpy ajinaśāṭibhiḥ *|*
abhyantara*ṁ* te gahanaṁ
bāhya*kaṁ* parimārjasi *||*

* * * * *

Pāḷi 395 [26.13] Brāhmaṇa
paṁsukūladharaṁ jantuṁ,
kisaṁ dhamanisanthataṁ,
ekaṁ vanasmiṁ jhāyantaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 38 [1.38] Brammaṇa
patsukuladhara jadu
kiśa dhamaṇisadhada
[jayada rukhamulasya]
tam ahu brommi bramaṇa.

* * * * *

Pāḷi 396 [26.14] Brāhmaṇa
na cāhaṁ brāhmaṇaṁ brūmi
yonijaṁ mattisambhavaṁ,
bhovādī nāma so hoti
sace hoti sakiñcano,
akiñcanaṁ anādānaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 17 [1.17] Brammaṇa
na aho brammaṇa bromi
yoṇekamatrasabhamu
bhovaï namu so bhodi
sayi bhodi sakijaṇo
akijaṇa aṇadaṇa
tam aho bro*mi bro*mmaṇa.

Udānavarga 33.15 Brāhmaṇa
bravīmi brāhmaṇaṁ nāhaṁ
yonijaṁ mātr̥saṁbhavam /
bhovādī nāma sa bhavati
sa ced bhavati sakiñcanaḥ /
akiñcanam anādānaṁ
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 397 [26.15] Brāhmaṇa
sabbasaṁyojanaṁ chetvā
yo ve na paritassati,
saṅgātigaṁ visaṁyuttaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Udānavarga 33.49 Brāhmaṇa
sarvasaṁyojanātīto
yo vai na paritasyate |
[asaktaḥ sugato buddho]
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 398 [26.16] Brāhmaṇa
chetvā naddhiṁ varattañ ca,
sandāmaṁ sahanukkamaṁ,
ukkhittapalighaṁ buddhaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 42 [1.42] Brammaṇa
chetva nadhi valatra ya
sadaṇa samadikrammi
ukṣitaphalia vira
tam aho brommi brammaṇa.

Udānavarga 33.58a Brāhmaṇa
chitvā naddhrīṁ va*r*atrā*ṁ* ca
sa*ṁ*tānaṁ duratikramam /
utkṣiptaparikhaṁ buddhaṁ
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 399 [26.17] Brāhmaṇa
akkosaṁ vadhabandhañ ca,
aduṭṭho yo titikkhati,
khantībalaṁ balānīkaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 28 [1.28] Brammaṇa
ak*r*ośa vadhaba- a ca
aduṭh*u* yo tidikṣadi
kṣadibala balaṇeka
tam ahu bromi brammaṇa.

Udānavarga 33.18 Brāhmaṇa
ākrośāṁ vadhabandhāṁś ca
yo ’praduṣṭas titīkṣate |
kṣāntivratabalopetaṁ
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 400 [26.18] Brāhmaṇa
akkodhanaṁ vatavantaṁ,
sīlavantaṁ anussutaṁ,
dantaṁ antimasārīraṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Udānavarga 33.19 Brāhmaṇa
*a*krodhanaṁ vratavantaṁ
śīlavantaṁ bahuśrutam /
dāntam antimaśārīraṁ
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 401 [26.19] Brāhmaṇa
vāri pokkharapatte va,
āragge r iva sāsapo,
yo na lippati kāmesu,
tam ahaṁ brūmi brāhmaṇaṁ.

Patna 38 [3.5] Brāhmaṇa
vārī pukkharapatte vā
ārāgre r iva sāsavo ||
yo na lippati kāmesu
tam ahaṁ brūmi brāhmaṇaṁ |

Gāndhārī 21 [1.21] Brammaṇa
vari puṣkarapatre va
arage r iva sarṣava
yo na lipadi kamehi
tam ahu bromi brammaṇa.

Udānavarga 33.30 Brāhmaṇa
vāri puṣkarapatreṇev=
=ārāgreṇeva sarṣapaḥ /
na lipyate yo hi kāmair
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 402 [26.20] Brāhmaṇa
yo dukkhassa pajānāti
idheva khayam attano,
pannabhāraṁ visaṁyuttaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 30 [1.30] Brammaṇa
yo idheva preaṇadi
dukhasa kṣaya atvaṇo
vipramutu visañutu
tam aho bromi brammaṇa.

Udānavarga 33.27 Brāhmaṇa
ihaiva yaḥ prajānāti
duḥkhasya kṣayam ātmanaḥ /
vītarāgaṁ visaṁyuktaṁ
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 403 [26.21] Brāhmaṇa
gambhīrapaññaṁ medhāviṁ,
maggāmaggassa kovidaṁ,
uttamatthaṁ anuppattaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Patna 48 [3.15] Brāhmaṇa
gambhīrapraṁñaṁ medhāviṁ
māggā 'māggassa kovidaṁ |
uttamāttham anuprāttaṁ
tam ahaṁ brūmi brāhmaṇaṁ ||

Gāndhārī 49 [1.49] Brammaṇa
gammirapraña medhavi
margamargasa koia
[utamu pravara vira]
tam ahu brommi bramaṇa.

Udānavarga 33.33 Brāhmaṇa
gambhīrabuddhiṁ medhāḍhyaṁ
mārgāmārgeṣu kovidam /
uttamārtham anuprāptaṁ
bravīmi brāhmaṇaṁ hi tam //

Gāndhārī 25 [1.25] Brammaṇavaga
[vaśada varada
manabhaṇi aṇudhada]
utamatha aṇuprato
tam aho bromi brammaṇa.

* * * * *

Pāḷi 404 [26.22] Brāhmaṇa
asaṁsaṭṭhaṁ gahaṭṭhehi,
anāgārehi cūbhayaṁ,
anokasāriṁ appicchaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Patna 44 [3.11] Brāhmaṇa
asaṁsaṭṭhaṁ gr̥haṭṭhehi
anagārehi cūbhayaṁ |
anokasāriṁ appicchaṁ
tam ahaṁ brūmi brāhmaṇaṁ ||

Gāndhārī 32 [1.32] Brammaṇa
asatsiṭha ghahaṭ́hehi
aṇakarehi yuhaï
aṇovasari apicha
tam aho brommi brammaṇa.

Udānavarga 33.20 Brāhmaṇa
asaṁsr̥ṣṭaṁ gr̥hasthebhir
an*a*gārais tathobhayam /
anokasāriṇaṁ tuṣṭaṁ
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 405 [26.23] Brāhmaṇa
nidhāya daṇḍaṁ bhūtesu
tasesu thāvaresu ca,
yo na hanti na ghāteti,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 18 [1.18] Brammaṇa
nihaï daṇa bhudeṣu
traseṣu thavareṣu ca
yo na hadi na ghadhedi
tam aho bromi bramaṇa.

Udānavarga 33.36 Brāhmaṇa
nikṣiptadaṇḍaṁ bhūteṣu
tra*seṣu* sth*ā*vareṣu ca |
yo na hanti hi bhūtāni
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 406 [26.24] Brāhmaṇa
aviruddhaṁ viruddhesu,
attadaṇḍesu nibbutaṁ,
sādānesu anādānaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 29 [1.29] Brammaṇa
avirudhu virudheṣu
atadaṇeṣu nivudu
sadaṇeṣu aṇadaṇa
tam aho bromi brammaṇa.

* * * * *

Pāḷi 407 [26.25] Brāhmaṇa
yassa rāgo ca doso ca
māno makkho ca pātito,
sāsapo r iva āraggā,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 27 [1.27] Brammaṇa
yasya rako ca doṣo ca
maṇu makṣu pravadido
[paṇabhara visañutu]
tam ahu bromi brammaṇo.

Udānavarga 33.40 Brāhmaṇa
yasya rāgaś ca doṣaś ca
māno mrakṣaś ca śātitaḥ /
[na lipyate yaś ca doṣair]
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 408 [26.26] Brāhmaṇa
akakkasaṁ viññapaniṁ
giraṁ saccaṁ udīraye,
yāya nābhisaje kañci,
tam ahaṁ brūmi brāhmaṇaṁ.

Patna 43 [3.10] Brāhmaṇa
akakkaśiṁ vinnapaṇiṁ
girāṁ saccam udīraye |
tāya nābhiṣape kaṁci
tam ahaṁ brūmi brāhmaṇaṁ ||

Gāndhārī 22 [1.22] Brammaṇa
akakaśa viñamaṇi
gira saca udiraï
yaï naviṣaï kaji
tam ahu bromi brammaṇa.

Udānavarga 33.17 Brāhmaṇa
yo ’karkaśāṁ vijñapanīṁ
giraṁ nityaṁ prabhāṣate |
yayā nābhiṣajet kaś cid
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 409 [26.27] Brāhmaṇa
yodha dīghaṁ va rassaṁ vā
aṇuṁ thūlaṁ subhāsubhaṁ
loke adinnaṁ nādiyati,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 19 [1.19] Brammaṇa
yo du drigha ci rasa ji
aṇothulu śuhaśuhu
loki adiṇa na adiadi
tam aho brommi bramaṇa.

Udānavarga 33.25 Brāhmaṇa
yas tu dīrghaṁ tathā hrasvam
a*ṇ*usthūlaṁ śubhāśubham /
loke na ki*ṁ* cid ādatte
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 410 [26.28] Brāhmaṇa
āsā yassa na vijjanti
asmiṁ loke paramhi ca,
nirāsayaṁ visaṁyuttaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Udānavarga 33.43 Brāhmaṇa
na vi*d*yate yasya cāśā
hy asmiṁ loke pare ’pi ca /
nirāśiṣaṁ visaṁyuktaṁ
bravīmi brāhma*ṇa*ṁ hi tam //

* * * * *

Pāḷi 411 [26.29] Brāhmaṇa
yassālayā na vijjanti,
aññāya akathaṅkathī,
amatogadhaṁ anuppattaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Udānavarga 33.54 Brāhmaṇa
yasyālayo nāsti sadā
yo jñātā niṣkathaṁkathaḥ /
amr̥taṁ caiva yaḥ prāpto
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 412 [26.30] Brāhmaṇa
yodha puññañ ca pāpañ ca
ubho saṅgaṁ upaccagā,
asokaṁ virajaṁ suddhaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 46 [1.46] Brammaṇa
yo du puñe ca pave ca
uhu ṣaǵa uvacaï
aṣaǵa viraya budhu
tam ahu bromi bramaṇa.

Udānavarga 33.29 Brāhmaṇa
yas tu puṇyaṁ ca pāpaṁ cāpy
ubhau saṅgāv upatyagāt /
[sa*ṅ*gātigaṁ visaṁyuktaṁ]
bravīmi brāhmaṇaṁ hi tam //

Udānavarga 33.22 Brāhmaṇa
[āgataṁ nābhinandanti
prakramantaṁ na śocati] |
aśokaṁ virajaṁ śāntaṁ
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 413 [26.31] Brāhmaṇa
candaṁ va vimalaṁ suddhaṁ,
vippasannam anāvilaṁ
nandībhavaparikkhīṇaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 36 [1.36] Brammaṇa
[chitvaṇa paja saṁdaṇa]
. . . .
nanibhavaparikṣiṇa
tam ahu bromi bramaṇa.

Udānavarga 33.31C Brāhmaṇa
candro vā vimalaḥ śuddho
viprasanno hy anāvilaḥ /
*nandībhavapa*rikṣīṇaṁ
br*avīmi brāhmaṇaṁ hi tam //*

* * * * *

Pāḷi 414 [26.32] Brāhmaṇa
yo imaṁ palipathaṁ duggaṁ
saṁsāraṁ moham accagā,
tiṇṇo pāragato jhāyī
anejo akathaṅkathī,
anupādāya nibbuto,
tam ahaṁ brūmi brāhmaṇaṁ.

Udānavarga 33.41 Brāhmaṇa
ya imāṁ parikhāṁ durgāṁ
saṁsāraugham upatyagāt /
tīrṇaḥ pāragato dhyāyī
hy aneyo niṣkathaṁkathaḥ /
nirvr̥taś cānupādāya
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 415 [26.33] Brāhmaṇa
yodha kāme pahatvāna
anāgāro paribbaje
kāmabhavaparikkhīṇaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 20 [1.20] Brammaṇa
yo du kama prahatvaṇa
aṇakare parivaya
kamabhokaparikṣiṇa
tam aho bromi bramaṇa.

Udānavarga 33.35 Brāhmaṇa
sarvak*ā*māṁ *vipra*hā*ya*
yo ’nagāraḥ parivrajet /
[kāmāsravavisaṁyuktaṁ]
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 416 [26.34] Brāhmaṇa
yodha taṇhaṁ pahatvāna,
anāgāro paribbaje,
taṇhābhavaparikkhīṇaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Udānavarga 33.42 Brāhmaṇa
[na vidyate yasya tr̥ṣṇā
cāsmiṁ loke pare ’pi ca] |
tr̥ṣṇābhavaparikṣīṇaṁ
bravīmi brāhmaṇa*ṁ* hi tam //

* * * * *

Pāḷi 417 [26.35] Brāhmaṇa
hitvā mānusakaṁ yogaṁ,
dibbaṁ yogaṁ upaccagā,
sabbayogavisaṁyuttaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Udānavarga 33.45 Brāhmaṇa
hitvā mānuṣyakāṁ kāmāṁ
divyāṁ kāmān upatyagāt /
sarvalokavisaṁyuktaṁ
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 418 [26.36] Brāhmaṇa
hitvā ratiñ ca aratiñ ca,
sītibhūtaṁ nirūpadhiṁ,
sabbalokābhibhuṁ vīraṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Udānavarga 33.44 Brāhmaṇa
hitvā ratiṁ c*āratiṁ ca*
śītībhūto niraupadhiḥ /
*sarvalokā*bhibhūr dhīro
bravīmi br*āhmaṇaṁ hi tam //*

* * * * *

Pāḷi 419 [26.37] Brāhmaṇa
cutiṁ yo vedi sattānaṁ
upapattiñ ca sabbaso,
asattaṁ sugataṁ buddhaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 44 [1.44] Brammaṇa
yo cudi uvedi satvaṇa
vavati ca vi sarvaśo
[budhu adimaśarira]
tam aho bromi bramaṇa.

Udānavarga 33.48 Brāhmaṇa
cyutiṁ yo vetti satvānām
upapattiṁ ca sarvaśaḥ /
asaktaḥ sugato buddho
bravīmi brāhmaṇaṁ hi tam //

* * * * *

Pāḷi 420 [26.38] Brāhmaṇa
yassa gatiṁ na jānanti,
devā gandhabbamānusā,
khīṇāsavaṁ arahantaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 43 [1.43] Brammaṇa
yasa gadi na jaṇadi
deva ga- avamaṇ . .
[tadhakadasa budhasa]
tam ahu brommi bramaṇa.

Udānavarga 33.46 Brāhmaṇa
gatiṁ yasya na jānanti
devagandharvamānuṣāḥ |
[anantajñānasaṁyuktaṁ]
bravīmi brāhmaṇaṁ hi tam ||

Gāndhārī 26 [1.26] Brammaṇa
[yasya rako ca doṣo ca
avija ca viraïda]
kṣiṇasavu arahada
tam ahu bromi brammaṇa.

* * * * *

Pāḷi 421 [26.39] Brāhmaṇa
yassa pure ca pacchā ca
majjhe ca natthi kiñcanaṁ,
akiñcanaṁ anādānaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 34 [1.34] Brammaṇa
yasa pure ya pacha ya
. i
akijaṇa aṇadaṇa
tam ahu brommi brammaṇa.

Udānavarga 33.29A Brāhmaṇa
yasya paścāt pure cāpi
madhye cāpi na vidyate |
[virajaṁ bandhanān muktaṁ]
bravīmi brāhmaṇaṁ hi tam ||

* * * * *

Pāḷi 422 [26.40] Brāhmaṇa
usabhaṁ pavaraṁ vīraṁ,
mahesiṁ vijitāvinaṁ,
anejaṁ nhātakaṁ buddhaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 41 [1.41] Brammaṇa
. . . . *ra dhira* (.)
. *h* . . . . *v*iy*i*daviṇo
aṇiha ṇadaka budhu
tam ahu bromi bramaṇa.

Udānavarga 33.50 Brāhmaṇa
ṛṣabhaṁ pravaraṁ nāgaṁ
maharṣiṁ vijitāvinam |
aneyaṁ snātakaṁ buddhaṁ
bravīmi brāhmaṇaṁ hi tam ||

* * * * *

Pāḷi 423 [26.41] Brāhmaṇa
pubbenivāsaṁ yo vedī,
saggāpāyañ ca passati,
atho jātikkhayaṁ patto,
abhiññāvosito muni,
sabbavositavosānaṁ,
tam ahaṁ brūmi brāhmaṇaṁ.

Gāndhārī 5 [1.5] Brammaṇa
purvenivasa yo uvedi
svaga avaya ya paśadi
atha jadikṣaya prato
abhiñavosido muṇi.

Udānavarga 33.47 Brāhmaṇa
pūrvenivāsaṁ yo vetti
svargāpāyāṁś ca paśyati |
atha jātikṣayaṁ prāpto
hy abhijñāvyavasito muniḥ |
[duḥkhas*yāntaṁ pra*jānāti]
bravīmi brāhmaṇaṁ hi tam *||*

Brāhmaṇavaggo chabbīsatimo.